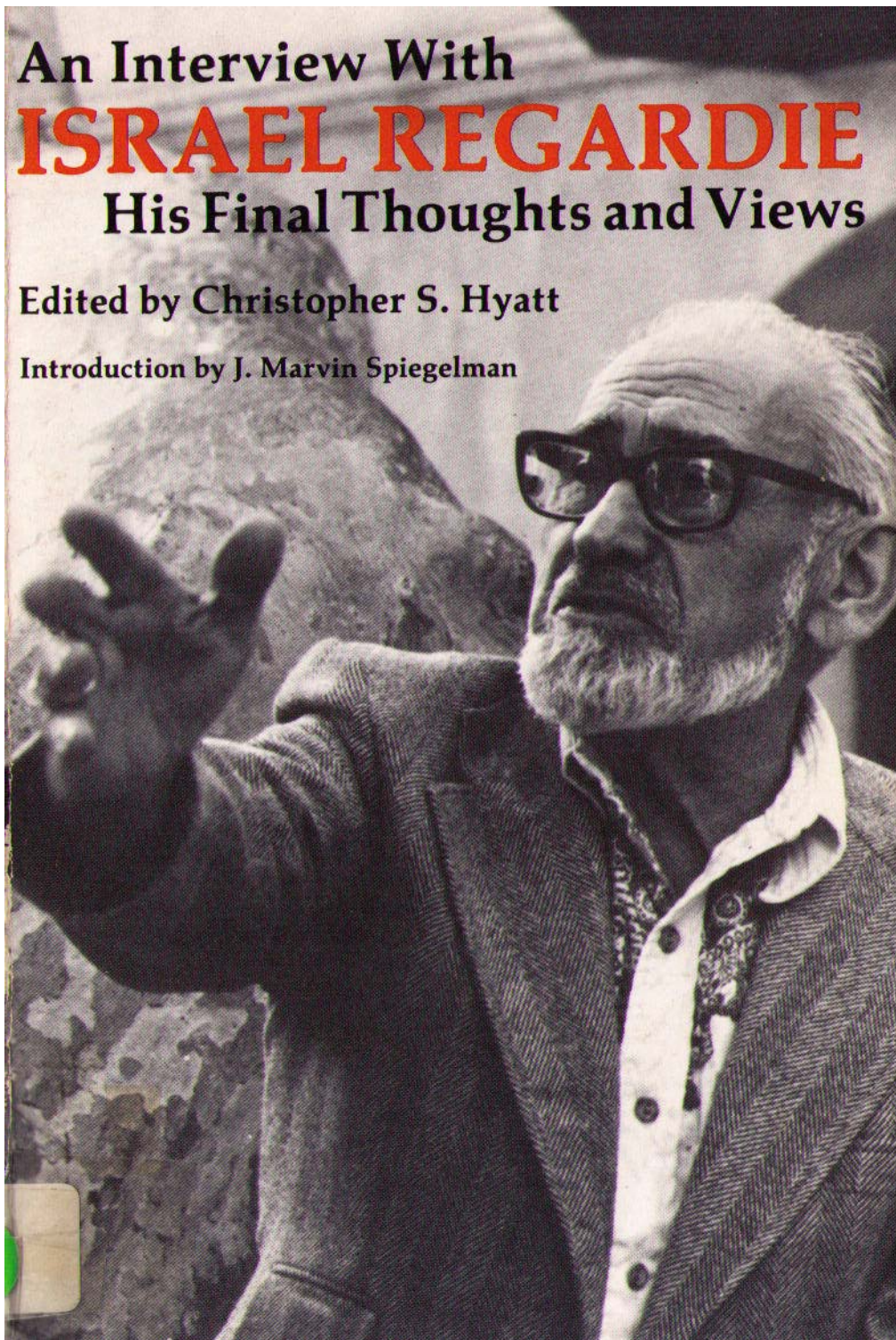


An Interview With  
**ISRAEL REGARDIE**  
His Final Thoughts and Views

Edited by Christopher S. Hyatt

Introduction by J. Marvin Spiegelman



**BOOKS BY ISRAEL REGARDIE**

- The Tree and the Egyptian Gods
- The Tree of Life
- The Golden Dawn Tapes - Series I (Formerly THE REGARDIE TAPES)
- The Golden Dawn Tapes - Series II
- Geomantic Divination
- Talismans and How to Make Them
- What You Should Know About The Golden Dawn
- The Complete Golden Dawn System of Magic
- The Teachers of Fulfillment
- The One Year Manual
- The Eye in the Triangle
- Energy, Prayer and Relaxation
- Ceremonial Magic
- The Legend of Aleister Crowley
- Liber Nuts
- The Qabalah of Israel Regardie
- The Enochian Dictionary
- Wilhelm Reich - His Theory and Therapy
- Foundations of Practical Magic
- The Lazy Man's Guide to Relaxation
- Stress Control and Relaxation
- The Sceptre of Power
- Regardie Speaks

**CROWLEY WORKS EDITED & INTRODUCED BY ISRAEL REGARDIE**

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- Gems From The Equinox
- The Best of Crowley
- Regardie narrating Crowley (Cassette Tape)
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- Magick Without Tears
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- The Modern Jew In Search For His Soul - Abraham Jacobson, et al
- This is it! It's How You Live it Now! The Endless Meditation
- Undoing Yourself with Energized Meditation - C.S. Hyatt
- The Zendo - C.S. Hyatt

Some of the above books have not yet been published, others are available from other publishers. Inquiries into the availability of these books are welcomed by Falcon Press

# **An Interview With ISRAEL REGARDIE**

## **His Final Thoughts and Views**

**Edited by Christopher S. Hyatt**

**Introduction by J. Marvin Spiegelman**

**1985  
FALCON PRESS  
PHOENIX, ARIZONA U.S.A.**



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## INTRODUCTION

The publisher of Falcon Press has asked me to write an introduction to this welcome little book, containing an interview with Regardie, a selection of his own introductions to other books and some previously published articles, no longer available. I wondered why an introduction to a perfectly straightforward book was needed, and why me? I concluded that what was wanted was a brief overview of Israel Regardie and his work, from enough "outside" to be objective and enough "inside" to be appreciative of this unusual man's personality and achievements. And what are my qualifications for such an introduction, the reader might reasonably ask? My answer is that I am enough "inside" by virtue of the fact that I was on his Reichian therapeutic couch for many years and subsequently was both a friend and neighbor. I have done some Reichian therapy myself, enjoyed some social contact with Regardie, and have read most of his writings. I am "outside" in that I am a Jungian Analyst by training and profession - a dreaded appellation for Regardie at this period of his life —and embrace a "mystical" attitude toward the Great Work rather than a "magical" one. More about that in a little while.

First, an overview of what is herein contained. Half of the book contains Christopher Hyatt's lively interview, and this is the chief feature of the book. In addition, there are several introductions showing Regardie's straightforward style and appreciation of other authors, and



some selected articles on psychotherapy, on Reich, on alchemy, and a devastating little paper in defense of the chiropractic and its assault from the medical establishment. Would that "Cry Havoc" could be read by those medical bigots who are so enamored of their own prestige that they have lost whatever scientific objectivity they had in their training and are so inflated to believe that no other healing attitude has any value. It is unlikely, however, that this will happen, and as is usual in such matters, the reprinting of this little article will only confirm the believers.

The present reader might like to know, however, that such a strong statement did not come from a man who had only enemies in the medical profession. On the contrary, there were not a few physicians who did appreciate him, as he did them. I can recall our first social evening with Regardie as an example of the "catholicity" of his connections. My wife, my colleague and I were invited to dinner with Regardie's "lady" (an astrologer), and also a nun, a physician/psychoanalyst, and a European Buddhist priest. So much for narrow-mindedness.

Of special interest, I think, is the article on Reich, which is a masterpiece of appreciation and objectivity about a genius in the therapeutic field. Those who know nothing of Reich will be informed about him as few other brief introductions are able to do, and they will also be treated to a confession by someone who states that he is not really able to assess Reich's later controversial work. What a relief from the usual condemnations or assertions of truth! How pleasant it is to read Regardie's request for a simple hearing of a great man's later outlandish ideas and to a plea for their scientific confirmation rather than rejection or acceptance as dogma. But that is the sort of man that Regardie was and is. He has always been able to independently appreciate geniuses from very diverse viewpoints without having to become a disciple alone or to fail to see flaws and warts.

Take Regardie's attitude towards Crowley, which is represented in this book by both the introductions to *The Law is for All* and to his own book on Crowley, *The Eye in the Triangle*. Regardie perceives Crowley's greatness where most have seen only his outrageousness and failings. The flaws and failings of personality do not escape him, however. He says as much both in the introductions and the interview. It is particularly impressive to me that Regardie is able to accept guilt himself for the failure in their relationship, citing his youth and lack of awareness as reasons. But the present reader, if he also has a chance to read the anti-semitic insult to Regardie - in that same *Eye in the Triangle* - will, like me, appreciate Regardie's capacity to go beyond such a vicious and pain-inflicting bitchiness by an outstanding man. Regardie

arrives at an appreciation which transcends the prejudice and darkness which exists in all of us. Would that we could all so transcend!

To return a moment to the paper on Reich: the present reader might be interested in knowing that copies of that paper were available in Regardie's waiting room for many years and I noted that the supply always ran out after a time. I wondered, then, whether people read this helpful little work for itself, or as a talisman from the Healer, assisting them in the pursuit of healing. I remember those waiting room times, now, with appreciation, for I, too, was just such a seeker, even though I was an accomplished Jungian Analyst on my own. It is really good for us healers to become patients now and again, to preclude our inflation and our identification with the archetype of the Healer which resides in all of us and in none of us as a fact of ownership.

It will also be a good thing for the present reader to know what a skilled and sensitive healer Regardie was. From that very first session, from which I emerged with a new sense of life, vitality and appreciation of the universe, I knew that I was in the presence of an especially gifted healer. Reich would have been very glad, I think, to know that his creation and discovery were being carried by most able hands. These same hands, the reader who is particularly interested in magic might like to know, were also skilled and differentiated in the art for which he is famous. Here is how I found out concretely: One day, I said that I wondered about the energy concepts of Reich; were they as actual and external as he said they were, or was this subjective impression? Regardie's answer was to turn my palm upward and hold his hand some nine inches away with fingers pointing towards it. He then transmitted energy in a direct and powerful way that could not be denied! My palm vibrated with this transmitted energy.

This leads me to share with the reader how it was that I happened upon Regardie at all. A colleague and I had been reading some of his work with great interest when we discovered that he was living in our own backyard, in Studio City, rather than in England as we had imagined. A telephone call led to an interview in which we expressed an interest in studying magic with him. His response was that he thought it better to undergo Reichian therapy first, since the energies which got released in magic could wreak havoc in a person who was not prepared to deal with them. We agreed and spent the next eight or so years in such an endeavor. That it took so long is no fault of the healer - or of the patients either, I might add - but has to do with the limits of all that we do, including therapy, magic, or spiritual disciplines.

Regardie betrays a certain disappointment with both magical work and people, and with therapy itself, both verbal and body. In this, he is not far from Reich himself. Those who have read *Reich Speaks of Freud* are fully aware that the master was deeply pessimistic about his

own therapy, believing that only some help is possible and that the earliest events of birth and childhood, and even the history of mankind produce fundamental flaws which may be irremediable. In fact, we are usually too hopeful or optimistic, or the reverse, and fail to find the values and limits of any nostrum or procedure, whether medical, psychological, spiritual or social. This, in my opinion, has less to do with the flawed "germ plasm" or failings of the human being, although this counts too, but with the problem of evil itself and our understanding of this in the economy of life, the universe, and the divine. Jung has said more about such things (in *Answer to Job*, for example) than most, but we are here looking at the work of Regardie. Our author, too, has a deep appreciation of Jung's work, but he has a dim view of Jungian therapy, particularly in this present interview. Unlike in other places, he even says that for him it was a waste! Whether this view is negative about Jungian work particularly or all verbal therapy, I don't know. As a practitioner and appreciator of both verbal and body work, however, I have to protest: every therapy is right for some people at some time and wrong for others. We do not yet have a panacea (even for ourselves!), and it is wise to realize our limits, lest we become overly cynical and unfair. I, myself, gave up doing Reichian therapy after a few years because I was not satisfied with my own competence in it, irrespective of results. My own skills were more suitable to my Jungian view but I was then able to bring more "body" into it, thanks to my Reichian work, in Regardie's hands.

Regardie does emerge with the opinion that any kind of therapy is good for the beginner in the Great Work, in order to make the neophyte at least a little conscious of his shadow side, as we Jungians would term it, a little more aware of himself. Beyond that, he avers, one leaves it to *karma*. Not a bad resolution, I think, and I expect that the reader would agree.

At this point, I would like to recommend that the reader now embark upon the pleasure of perusing Christopher Hyatt's interview with Regardie and that he take some notes of things which strike him in this deceptively breezy, "outrageous" sharing of an old man's still youthful attitude toward life. I would then hope that he would return with his notes and compare them with the following comments that I have made. If enough readers were so inclined as to write these in to Falcon Press, we might then have a commentary on the commentary and add to our collective appreciation of this most unordinary, ordinary man!

#### Notes on the Hyatt Interview

**pp. 3-4: Here he expects disaster, wants to save the Golden Dawn.**

This dark pessimism about western civilization has been going on for a long time, ever since the general awareness in the 60's of the new Aeon

which is emerging, but even back to World War I (e.g. Oswald Spengler's *Decline of the West*). How many cataclysms have been predicted over the last seventy years! Yet somehow we go on. Has anybody else felt, like me, that the end has already occurred? We have been living in societal disintegration at least since Hitler and, except for periods of recovery, there has been continual *anomie*, breakdown of the family, loss of faith, increase in religious intolerance, loss of value for the individual and for competent work, loss of care for one's fellows. Yet we go on, and all the values also go on, albeit grimly. Jung, too, felt this mood of impending disaster, as early as before World War I, and his fantasy of bloodshed turned out to be prophetic. He had other such fantasies at the end of his life in 1961. I hope however, like him, that with enough general consciousness of our collective breakdown, we can weather this transition and somehow hold on to the values of the past without going into another Dark Age. This is a long way around of saying that I hope Regardie is wrong in his gloomy expectation. But I also want to say that I do appreciate his eagerness to preserve that part of the past which he feels of great value, the Golden Dawn material, and that he is doing his best to preserve it. What more can one ask?

**pp. 7-8: No life in most occult people, including Waite.**

A relevant observation and one that it is possible to make about lots of people on the spiritual quest, including - I regret to say - some Jungians. Keeping in touch with the body without falling victim to gross egotism, seems to help, as Regardie shows, but that is not enough either. At some Jungian meetings, I often felt a certain deadness, a lack of body vitality. When I went to one Reichian convention, however, I experienced a lack of spiritual life, a kind of P.E. approach to existence. Perhaps we need to ask people who are "alive" what it is that keeps them that way. Regardie might answer, as he does facetiously several times: wine, women and song. Translate: the spirit, the feminine, and a feeling relationship to existence?

**p. 11: "The problem with people who read Eddy, and the people who read Crowley, or Jesus or Rajneesh or you or anyone else, is that they don't see the various sides of the authors' personalities."**

Hear! Hear! This is one of the excellent things about Regardie, that he can see the variety in those he admires. More about this below.

**pp. 14-15: Is turned off by both psychology and the occult people, the latter full of infantile wishing and laziness, the former (e.g. Freud and Reich) rooted in the same ground but unable to admit to any other theory but their own.**

A deep perception this, and one that haunts us in both fields. Who has an answer to inertia and authoritarianism, banes of our existence?



Maybe it is part of our human condition, "original sin" - not as sex nor even as disobedience, but as part of our nature as being angels and animals simultaneously.

**p. 17 "I'm really a very ordinary kind of character who had the good fortune, the luck, the insanity, whatever, to hook his wagon to two stars, almost by accident and got whirled away with it."**

This is both true and false. He, like all of us, is largely "ordinary," but he had the intuition and spirit to both follow and work at what the "stars" provided. What more can one ask of us ordinary people? He did it a lot better than most, though.

**p. 22: "when confronted by temptation, yield."**

True, but one of those outrageous statements which is likely to provoke antagonism and misunderstanding, unless one realizes that the yielding is a conscious and choiceful act, subject to penalty from within and without, subject to the spirit, and not mere indulgence.

**pp. 22-23: Takes up the problem of evil, more fully dealt with on page 31 (see below).**

Here it is well expressed as wrongly connected with the sex drive.

**p. 24: Jungian therapy as useless and active imagination as "plain mental masturbation."**

Here Regardie, unfortunately, is very wide of the mark. The year of Jungian therapy may not have been valuable for him (in other places he expresses a different view), but that is far from an objective statement. Furthermore, he is quite uninformed about active imagination. If he would read Jung's "Transcendent Function" in Volume 8 of the Collected Works, or my two essays on the topic in *The Knight* (Falcon Press, 1982) and in *The Nymphomaniac* (Falcon Press, 1985), he would be disabused of the belief that the work is just "making an image of figures in a dream and talking to them." Rather, the person so engaged allows fantasy and image to appear, but he has a serious encounter with what emerges - *auseinandersetzung* in German. A dialogue ensues, in which he brings to bear his whole conscious, ego orientation, leading to an integration between conscious and unconscious. This union is effected, finally, by an ethical act of change and behavior in the world. All this is far from mental masturbation. The latter is more akin to passive imagination, fantasy spinning, or the kind of drug-induced indulgence which is sometimes fun and even enlightening, but does not lead to integration of conscious and unconscious.

Regardie mentions magical skrying here, a topic taken up in more detail in *The Complete Golden Dawn System of Magic* (Falcon Press, 1984). The difference between skrying and active imagination is that the

former, using techniques of structure and testing, aim at particular effects. It is form imposed on the psyche and is part of the magical attitude. This attitude is essentially that of Power. Active imagination, on the other hand, is aimed at achieving a relationship with the psyche, and is more akin to Love. Neither is better than the other, but can be seen as part of a larger pair of opposite attitudes: magic vs. the mystical. Each has its value and limitation, but it is a great mistake to underestimate either of them. (For further discussion of the issue of Magic vs. Mysticism, see my paper, "Psychology and the Occult," *Spring: An Annual of Archetypal Psychology and Jungian Thought*, 1976, pp. 104-122).

I might add that in *The Complete Golden Dawn* book, Regardie also mentions my "psychomythology" (a kind of Jungian fiction-writing) as active imagination. It is not, but, like the work of Steinbrecher, whom he mentions favorably, is the outgrowth of such labors. Steinbrecher's method is a magical one, as Regardie suggests. My psychomythology is fictional story-writing with a mythological base. The aim is literature, the creation of stories, whereas active imagination is aimed at the creation of one's own personality.

The fields of magic and depth psychology are too important to be in scornful opposition. I particularly regret this attitude of Regardie here since he began a very worthwhile attempt at union of the two fields in his *Middle Pillar* book. The reader may remember the sub-title of that book as "A Co-Relation of the Principles of Analytical Psychology and the Elementary Techniques of Magic." That was a brilliant beginning of a work that ought to be continued.

**pp. 27-28: Purpose of Golden Dawn is to make a person whole, to unite with the divine.**

Here Regardie truly joins forces with the views of Jung. It is where the mystical and magical perspectives (love and power) can unite as well.

**p. 28: Once more, he expresses his disappointment with occult people and the dilettante attitude.**

This is crucial for those who are on the path of consciousness or enlightenment. Without diligence and devotion, nothing is accomplished. Even with the latter, there is no guarantee of success, but at least one is on the path of discovering just who and what one is. I sympathize greatly with Regardie here, since he, as a famous and sought-after teacher, must have had a belly full of dilettantism to face.

**p. 30: "They have no idea of voluntary forms of evolution, self-induced and self-devised."**

This is very important and insufficiently discussed in most places. Schrodinger wrote of consciousness as the "zone of evolution" at this

time. Jung has a similar view. This merits more discussion. Where, for example, would Regardie place his "elitism" in this? As selective evolution? If so, how account for the many "failures" in just such elitist choice?

**p. 31:** Regardie speaks of evil more informatively here, and as Hyatt points out, his views are similar to Jung's and Reich's. The issue seems to be the need to face and integrate one's darkness.

**p. 34:** Golden Dawn organization went down because of a lack of psychotherapy and consciousness, whereas psychoanalytical organizations have not.

A true distinction. But as one who has been a member of several analytic associations, I can assure Regardie that there is just as much squabbling and power battling as elsewhere. I am afraid that what holds them together is the professional need for community rather than the spiritual need of same. A pupil of mine, for example, in discussing why it is so difficult for Jungians to work well in groups or organizations, said "It is a village for people who could not stay in the village." She was surely right. But for Golden Dawn or occult people, was lack of consciousness the issue? Anyway there is surely an ever-increasing need for a soul-based community. I have a quote from Martin Buber (I don't know from where) which speaks to this issue:

On the horizon I see moving up, with the slowness of all events of true human history, a great dissatisfaction unlike all previous dissatisfaction. Men would no longer rise in rebellion merely against one oppressor or another but against the distortion of a great yearning, the effort toward community.

**p. 39:** rejects "love" and rejects being "master." "Love and God will take care of themselves. First be yourself, damn it, and stop talking about things you have no understanding of."

A good statement, as Hyatt feels, too. But the rejection of "love" need not be a disregard of the importance of the feminine values of relationship, of love (not "love"), and connection, without which any spiritual work is mere second-rate technology.

**p. 43:** Insists again on therapy for the work; "getting rid of neurotic attachments to sex, to money, to the parents, to the ego, or whatever. Nothing really happens until this is done."

A big order. Something happens, luckily, even with attachment, else we would all be lost! We all make big and little steps here.

**p. 43-45:** Speaks of the western religions - Judaism, Christianity, and Islam - as religions of the sword. This is connected with his experience of the hostility of born-again Christians to magic.

Regardie speaks powerfully here, but there is a distinction between a religion of the sword in 1000 B.C.E. (Judaism), Crusades and 15th century (Christianity) and 8th century (Islam). There is still much bellicosity of spirit, especially in Islam, but there has been some change, surely. Also, his reaction against the hate of the born-again makes him less than appreciative, as he should be, of the great merits of western religions. May I remind him of his chosen name as a healer (after the great St. Francis of Assisi)? And of the people of his origin? But that is what happens to us when we are unjustly attacked, we attack back with equivalent injustice, if we can!

**p. 52:** Regardie's four loves: Blavatsky, Crowley, the Golden Dawn, and Reich. (To which we might add, Mary Baker Eddy and C.G. Jung, as lesser loves.)

Regardie expresses his appreciation here of Blavatsky and Crowley quite touchingly. I think that his love of them, and of Reich, quite clearly reveals the variety and complexity of this author. All of them were outrageous, creative, inventive, and deeply challenging to whatever collective view prevailed. And so is Regardie. His commitment, finally, is to the Golden Dawn, rather than to some system he would invent himself, and for that, the world can be appreciative.

**p. 63:** Hyatt closes with a quotation from a statement of mine that was used on a dust-jacket of one of his books.

I will also close with that statement, once more, as a tribute to this remarkable, "ordinary" man:

Israel Regardie is the outstanding living occult magician, and the only one of his kind to combine this with the insight of the scholar, the caring of the psychotherapist and the religious attitude of the spiritual man.

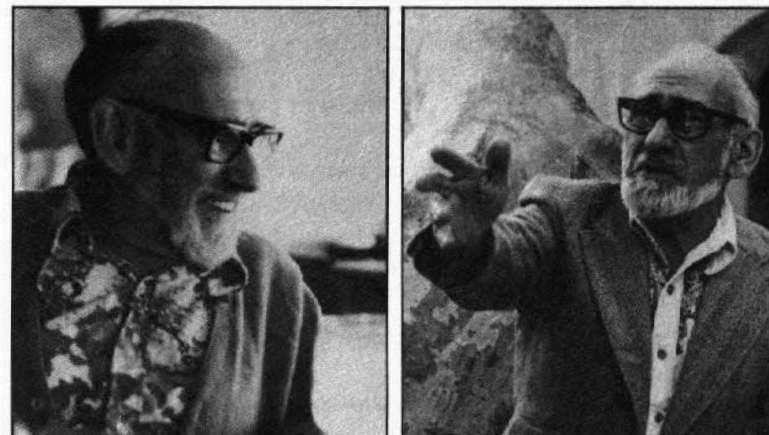
J. Marvin Spiegelman  
Studio City, California  
March 6, 1985

Four days after the above introduction was completed, Francis Israel Regardie died suddenly at a friend's house in Sedona, Arizona. We all regret the passing of this outstanding personality, of course, but I personally am sorry that he did not have a chance to read these appreciative remarks of mine and that he could not also buttonhole me



and argue with me about certain things included therein, too. I had in the back of my mind that he and I had further work to do together, in the uniting of psychology and the occult field. Not only did I think that some of my articles on psychology and the occult could be combined with his, but I also hoped for a further collaboration on his Middle Pillar work, as I mentioned above. Such efforts will now be left to those, like the publisher and myself, who valued the achievements of this outstanding investigator/practitioner. I shall certainly try to do so, since I dreamt the night he died, that some works of Regardie were being rescued by deep-sea divers. Most of all, I regret, as I am sure do all of those who cared for him, that I did not have the chance to tell him personally how much I appreciated him and to remind him of what he has contributed to the human condition as a writer, healer, and **magus**. We shall all miss him.

J.M.S.  
Studio City  
March 11, 1985



# REGARDIE PONTIFICATES

AN  
INTERVIEW  
BY  
CHRISTOPHER S. HYATT

**Hyatt.**

This interview is going to be tough.

**Regardie.**

Yes — I find myself resisting it. Every time I open my mouth I appear to get into some sort of trouble.

**Hyatt.**

Yes. You're an iconoclast. Let's start with something easy.

**Regardie.**

All right; I'm game

**Hyatt.**

When did you start writing *The Complete Golden Dawn System of Magic*?

**Regardie.**

Somewhere around 1979 or so. My memory is not quite clear as to the exact date. But it was about then that I wrote my first synopsis of what should be included.

**Hyatt.**

What made you take on such a monumental project?

**Regardie.**

(Laughing) It's rather difficult to say. (I've had a couple of Bloody Marys!) Well — my reasons for writing it were manifold. I will describe a couple of the more simple motives that I don't mind making public. Others are more personal, so I'll keep them private for the time being.

The first exposition written over forty years ago was hastily thrown together. It was incomplete in all sorts of ways. In those days I was more impulsive or more impatient than I am now. There were whole areas which should have been elaborated, but which were not clarified at all. Some very important Golden Dawn documents were also omitted — even though my original intention was to make the book as complete as I could.

A very dear friend of mine, Carr P. Collins, Jr. of Dallas, was good enough to obtain, in 1979, a



complete set of Golden Dawn documents from the late Gerald Yorke in England. He gave me enormous encouragement and moral support. This then provided the opportunity of realizing how much had been omitted and how much could be re-edited. On studying this new set of documents I decided to ensure that *The Complete Golden Dawn System of Magic* would be a much more complete version of the Order's teaching than the original hastily-put-together version was.

One of the things that has always rattled me is human secrecy. So long as this body of knowledge remains locked up in one or more human being's brains, it runs the risk of being lost to mankind forever. It needs to be put in book form to be distributed all over the world, so that if some type of cataclysm occurred somewhere, somewhere, would be able to rediscover this material and once more make it available. So long as a few books can be found tucked away somewhere, this knowledge cannot be lost. So therefore in writing *The Complete Golden Dawn System of Magic* my intention was to make it as complete as possible, hoping that the Falcon Press (with new leaders at its helm) would make certain that this had the widest possible distribution. Thus, in the event that there was a major calamity, and Western civilization as we know it was destroyed in the Northern hemisphere, there would be dozens or hundreds of sets of this teaching distributed in the Southern hemisphere. Then this form of occult knowledge, this particular rendition of being "brought to the Light," would endure for another thousand years or so.

**Hyatt.**

Do you then see a disaster of these proportions occurring in the next few decades?

**Regardie.**

Yes, I suspect something of that type occurring. But for the moment, let's go to something else.

**Hyatt.**

How did you meet Carr?

**Regardie.**

It went something like this. He was involved with a small study group in Dallas, studying *The Tree of Life* and *The Golden Dawn*. The first seemed pretty obscure. The group was mostly concerned with the problem of pronouncing the Hebrew words. So out of the blue, he wrote me a letter care of my then publishers. "We want to learn how to pronounce these words. Can you help us?" At that time it hadn't occurred to me to dictate a tape. Anyway, I didn't have a tape recorder then; this was in the early 60's, some twenty years ago, though I did have a wire recorder. In answering him, I suggested that all he had to do was to enquire at the nearest Hebrew synagogue or temple for this information. "They won't burn you, they won't cook you, they won't do anything awful to you. Just say that you have your group interested in the Qabalah (they won't understand in the least; perhaps they'll think you're crazy), and you want to learn the pronunciation of certain Hebrew words and names. They will either say "Get the hell out of here" or else "Look, we've got a young man here who will be glad to help." So that's the letter I wrote to Carr. I never heard another word. About a year later I was fiddling around with my files and came across this letter of his with the notes that I had made. So I wrote him another letter. I asked, "What happened? Did you take my counsel and go to a local temple and find out how these words are pronounced?" His reply was, "No. We did nothing of the kind. Why don't you come down here and give us a course?" At first this sounded preposterous to me. But he again wrote me a letter and asked would I come? Not really wanting to do this, I thought I would be a real smart ass and said, Yes, I'll come, naming what I then thought a preposterous fee for one day; my fee will be \$500.00

plus all expenses. And damn it, he went for that! So I couldn't back out. I never thought anybody would be extravagant enough to offer me \$500.00 for that. So anyway, that's how I met Carr and the relationship has been good since. There were a couple of amusing differences in the meantime about that. He said, "Fine, come down to Dallas and in the evening after the lecture, we'll pick your brains." I was a might hackled at that. I said, "Now look, if I come down to lecture, or whatever it is, for two days, I'll give you everything I can during the daytime, but after dinner, or when my hours are up, I don't want anybody around me. Leave me alone!" So that put an end to his notion that they were just going to sit around and have a nice long conversation all evening. In other words I would not be obliged to talk for 48 hours continuously.

**Hyatt.**

I guess they still gained a lot.

**Regardie.**

I hope so. They were very, very nice people. A good group whom I came to love and respect. That's why I appreciate his latest letter, that if I ever move to Dallas there would be a nice nucleus of friends. Anyway that's the way it happened. So from that day he's been very sympathetic, very generous and understanding and a good sounding board. He could occasionally provoke a series of questions that I hadn't, let's say, spontaneously considered, which was most evocative or stimulating.

**Hyatt.**

Did you feel his was a rather prosaic point of view?

**Regardie.**

Not really. He was a very warm, practical person, very pragmatic. I like him enormously. You've got a totally different kind of mind altogether, more analytical.

**Hyatt.**

Well — I do know that I prefer experience to long drawn

out theories or explanations. I'm the kind of person that prefers the experience rather than the explanation of the experience. Of course, I have been trained to think in a scientific and analytic fashion. Sometimes perhaps it gets in the way.

**Regardie.**

I doubt it. Your analytic mind is O.K.

**Hyatt.**

Thanks. But I prefer religious and therapeutic orientations which are more experiential than theoretical. Too much theory always disturbs me. I know we've talked about this before. The lack of life in many of the people who have gotten into the occult. Many of them have become sort of dead. They lose their sex life, they lose their party life, and a lot of them lose all spontaneity. In fact, I doubt if many of them have much life at all.

**Regardie.**

You're right. They probably never had much real life to them. This picture however extends more or less over this whole occult field, a sort of moral miasma.

**Hyatt.**

What make me feel good is when I see some of Bhagwan Rajneesh's followers. They are out there dancing and yelling and...

**Regardie.**

Yes, that's great. Darned good idea.

**Hyatt.**

They are doing something. Even those with an intellectual background — they are active and alive. My nature demands the catharsis — the doing. The image of the librarian sitting in a vast room with millions of books turns me off. To me this is not the study of the occult! I like the Golden Dawn System because it demands something more experiential than the intellect.

**Regardie.**

Yes, this is why I like it too. Anyway, I am not that

intellectual. I can be, but I have more of a sense of the whole structure rather than a deep intellectual understanding.

**Hyatt.**

That's right. You have a good grasp of the whole field and of the people in it. Are we getting into trouble yet?

**Regardie.**

Yes we are. (Laughter) If we've got to use another word, which still requires a lot of explanation, I have an intuitive perception of some of the essence of this material.

**Hyatt.**

Yes. And I think that has more to offer than someone who can delve into every vowel and consonant.

**Regardie.**

That's why we still need librarians to balance people like you and me.

**Hyatt.**

However, you have people like Waite (who are librarians of the most dogmatic kind) who have had or attract the kind of audience that we're talking about, a very moralistic, staid, old-fashioned, non-expressive, non-orgasmic...

**Regardie.**

Yes, non-orgasmic in nature. It's the old Christian morality again. He was steeped in that. And he attracted those few people who were already steeped in it like him. Anybody else, would have loathed him.

**Hyatt.**

Yes! If they had a sense of their own being they probably would. Remember that time when we were in a Boulder bookstore and this girl started to talk about how stiff Regardie's writings were compared to Waite! She didn't recognize you of course, and you in jest agreed with her.

**Regardie.**

Yes, that was very funny. If I thought that my work was as stiff and straight-laced as his I would soon

shoot myself. (Laughter)

**Hyatt.**

Waite sure wouldn't fit in well with a guy like you, or Crowley or Rajneesh or anyone who was pro-life. I imagine that some people who have read your works can't imagine you having a lot of fun and driving around in a sports car at the age of 77.

**Regardie.**

We are getting in trouble again, but what you said is sad but true. This is one reason why I generally avoid people in this field. They can't integrate the fact that someone like me can have a lot of fun — and be simply ordinary in so many ways. They expect of me a certain role and become disappointed when they find me so different from their expectations.

**Hyatt.**

Isn't that always a problem in the occult...that a weird separation is made between the spiritual and the material. I find that very annoying.

**Regardie.**

You're lucky. You haven't had that early orientation which separates them.

**Hyatt.**

No, I never had.

**Regardie.**

You're so lucky in that sense. I grew up, as it were, in a theosophical milieu. I discovered it (theosophy) too early which was a great mistake. As a result of that, Blavatsky imprinted her moral dichotomy on me. Or let's say I was ready for the imprinting (I can't blame it on the old girl). Obviously I did reject a great deal of that by moving towards Crowley. Yet in many ways I'm still prosaic.

**Hyatt.**

Then you rejected it again by moving towards Reich.

**Regardie.**

Yes, but that was much later, about 1950. But there was



the earlier revolt against her rigid morality by gravitating towards Crowley which none of the rest of my theosophical family would have done. Or could have done. Poor Crowley had to live with my adolescent stiffness. He prodded me, but he was really very gentle and understanding to this 20 year old kid. I owe so much to him. Crowley never saw the material as contrary to the spiritual. This may be one reason he is not liked.

**Hyatt.**

Didn't Eddy say poverty was a disease?

**Regardie.**

Eddy?

**Hyatt.**

Mary Baker.

**Regardie.**

She's right! It took me a long time to appreciate that old girl. I never really appreciated her until I wrote *The Romance of Metaphysics* in 1939-40. (It has been republished as the *Teachers of Fulfillment*.) Even then, I didn't really appreciate what she said until probably 12 years ago.

**Hyatt.**

What about her thing about not giving drugs to children when they were ill?

**Regardie.**

Oh that's overdoing it. Fanaticism of the worst kind. When kids had polio she kept saying that everything would be fine. Because in her mind the physical body didn't really exist, it was only an illusion.

She was crazy as all hell. But once you get her basic ideas in your bonnet of what she stood for however, it follows in a kind of logical sequence. A kind of illogical-logic.

**Hyatt.**

If the physical body doesn't exist, why bother giving anything to it?

**Regardie.**

But the funny thing is, she knew that was a farce...because she loved money. And if the things of this world were unreal, why crave them?

The problem with people who read Eddy, and the people who read Crowley, or Jesus or Rajneesh or you or anyone else, is that they don't see the various sides of the author's personalities. They sort of choose one facet that they want to see. It is a sad thing.

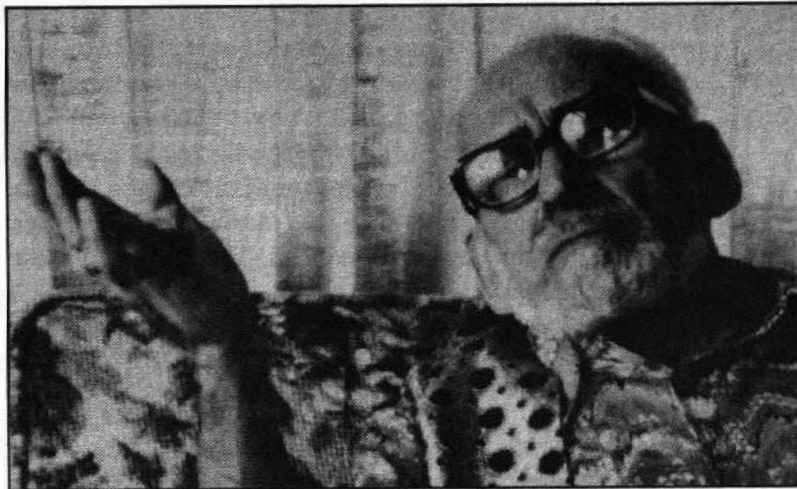
**Hyatt.**

Yes, they have to see only one facet. Just one facet. I guess they try to make whole pictures out of things which are not wholes in the real world sense. One body—therefore one personality, etc. This is why so many people have problems with themselves. This attitude doesn't lead one to have much hope for the human race in its present form.

**Regardie.**

That we know. It doesn't say much for the human race; they can't handle this sort of thing. Now we are really getting into trouble. (Laughter) Look at what they did to Reich!

Let's get back to Eddy. Apart from anything else, the old girl really was an amazing woman. The thing that I marvel at, since we know how difficult it is to change behavior patterns; here's a woman who was a failure, sick, rejected, a total failure up to the age of 60, and to make a turn-about at 60, I think is a real bloody miracle. So that's where she fits in as far as I'm concerned, with the whole notion of the magical and mystical experience which somehow changes a non-entity into an entity. Something must have happened to her, what? But whatever it was, it transformed her and made her into a dynamo. There are a lot of silly explanations floating about, but I don't believe most of them.



**Hyatt.**

Did her transformation stop her from being frightened?

**Regardie.**

No, she was always frightened actually. She would go through these periods of let's say hysterical seizures, in which she'd have real paranoid notions that she was being attacked by malicious animal magnetism, which is a pure paranoid delusion. Her only safeguard against that, was to surround herself with all the faithful disciples she could muster. They would pray, and deny that there was any such thing as malicious animal magnetism. And this went on all her life. If you take the position that there is only goodness and light in the world then by her logic all else is an illusion, body included.

**Hyatt.**

But she couldn't really believe that?

**Regardie.**

Well she did, theoretically. Only in theory, and then only to a limited extent. She transformed her life by this theory. But she was still subject to the same set of delusions.

**Hyatt.**

Freudian repressions, would you say?

**Regardie.**

Yes. Which every now and then would bubble up. Something would happen as a prompt or stimulus and up they would come. And she was helpless. But it was labeled Animal Magnetism. God help any person in her environment on whom she put that label. They would really be persecuted, driven out from the flock.

**Hyatt.**

Exiled I bet to California. (Laughter) What's Animal Magnetism — by her definition?

**Regardie.**

Somebody who directs a stream of "evil thoughts" which were probably all about sex (Laughter)...most of her disciples were pure virginal maidens all afraid of their tails; this was malicious animal magnetism. A guy like you or me (ha!) would come along and make them aware of their sexual streamings and that's malicious animal magnetism. (Laughter) They would have to get rid of you immediately.

**Hyatt.**

So she wouldn't have gotten along with Crowley very well?

**Regardie.**

(Laughter) You are really funny. Oh, no. He wouldn't have gotten along very well with her either! He wouldn't have gotten near her.

**Hyatt.**

How do you explain the split that some people in the occult have about sex and spirituality?

**Regardie.**

Rather as Freud would explain it.

**Hyatt.**

You don't see such a split between the spirit and sex.

**Regardie.**

No. None at all.

**Hyatt.**

I don't think most people in the occult or the metaphysical field would share that with you.

**Regardie.**

No. But that's because they're not aware of the basic Freudian mechanisms or theories. Nor can they observe the operation of these mechanisms in themselves.

**Hyatt.**

Or the demonstrations of Reich, either.

**Regardie.**

Oh, it's the same thing. One has to identify Reich with Freud. One is an evolution from the other. They're both rooted in the same ground, but neither of them would admit it. That's the abysmal stupidity of this whole field, too.

**Hyatt.**

Does this explain why you don't want to bother with most people in the occult and psychology fields?

**Regardie.**

In a very large measure. As soon as they begin to talk it's offensive to me.

**Hyatt.**

In which way?

**Regardie.**

Cosmic foo-foo. Flying saucers, star seeds, or whatever kind of crazy nonsense. All the stuff that's pure projection of their own need structures. Occasionally I will go to an occult bookstore here or there and browse around. I just listen to people talk. I don't say anything. Sometimes I may strike up a conversation to get them going. They don't recognize me — that is until now, with all these photos you've published. I'll prod them, and just listen to the crap that follows. You see you have gotten me in trouble again.

**Hyatt.**

Are these type of people what you refer to as sweet and light?

**Regardie.**

Yes, that and more. I would also call them lazy and infantile. They give the field a bad reputation. For them there is no evil, no lust, there is no nothing. They have the planes all mixed up. Everything changes by just wishing. Everything is nice, pure and holy, which it is *au fond* but not in their sense of the words.

**Hyatt.**

Really they don't want to deal with anything.

**Regardie.**

No. Nothing! They're happy all the time...

**Hyatt.**

Do you really think that?

**Regardie.**

No! Of course not. They're an abysmal mess. An abysmal mess.

**Hyatt.**

That's probably one reason they don't like Crowley very much.

**Regardie.**

He would chew up this cosmic Foo-Foo and spit it out. Crowley made so many enemies simply by talking about sex, violence, etc., the way he did. And let me add this, you're creating a whole lot of enemies for us now in the opening of *The Complete Golden Dawn System of Magic*, where you talk about sex. You will create a whole lot of enemies right away.

**Hyatt.**

Do you think we should take that section out?

**Regardie.**

No. Those kinds of people don't belong to the true tradition of the Golden Dawn anyway.

**Hyatt.**

In what sense am I creating enemies?

**Regardie.**

Because this strikes a mortal blow to the very core of their existence.

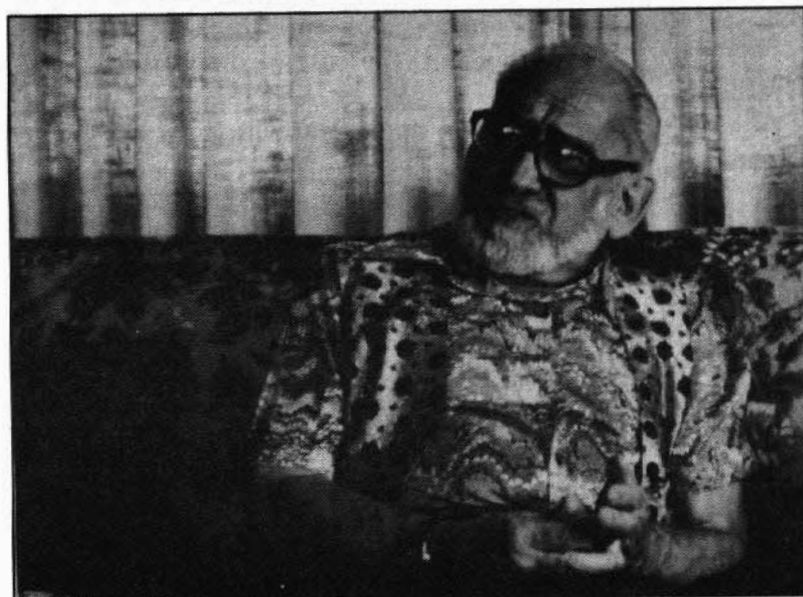


**Hyatt.**

How do you deal with that? You are a person who is, for lack of a better phrase, pro-sex, pro-life, etc.

**Regardie.**

Yes, I like it.



**Hyatt.**

So here you are writing this material to a large group of people who in essence do not have the foggiest idea of what you are talking about.

**Regardie.**

There is always a forlorn hope that a seed will drop somewhere. After all, it dropped on me! God, when I was 16 I was an inhibited mess. And then I saw the name Blavatsky in a book and that did the trick. That moved me on to other things. I say, you know I've had a charmed life in one sense. I've never really had to make any great effort to be progressive. I know you don't agree with me on this point, but I still have to stick to my guns here and I must say this comes from a very

deep conviction that I'm really a very ordinary kind of character who had the good fortune, the luck, the insanity, whatever, to hook his wagon to two stars, almost by accident and got whirled away with it and from there all these other things occurred without really any effort on my part.

**Hyatt.**

You might be ordinary in that sense, but a lot of people are ordinary and they never got whirled away nor do they do anything but live an ordinary life.

**Regardie.**

(Laughter) I'm lucky. This is what I say, the Gods have been very kind to me, very kind.

I was lucky, that's all. It's like that lovely story about the guy who picks up a girl and takes her to his room. They begin to talk the next morning. "How come a nice girl like you is in this room with me? You are a graduate of Vassar, a Ph.D, wealthy, etc., how come?" She says, "Well, I'm just lucky." So I'm in the same boat. I have been pursued by good luck. Not because of anything I've done. Almost in spite of what I've done.

**Hyatt.**

Well, that's very rare.

**Regardie.**

Yes, it is. I've been so lucky, or had good Karma. Occasionally things just drop into my lap. Look, let's be very personal. What could be more lucky than having you come along, 20 years ago to learn Reichian therapy from me? And now just look at us today. We are involved in so many things together.

**Hyatt.**

Can you talk further on your feeling of luck?

**Regardie.**

Yes. From the point of view of just plain bloody good accidental luck, I'm one of the luckiest bastards in the world really. Here I am, originally a little Jewish non-entity who somehow, with a stroke of good luck, got

into things he could never have dreamed of — never. And without any education. I had one semester of high school, and then went to school at night admittedly.

**Hyatt.**

Many occultists I've met have said, there's no such thing as luck! They believe that the person makes it all happen.

**Regardie.**

All right. Let's say someone is a Buddhist, we can speak in terms of good Karma or merit. I must have accumulated good merit in the past that has finally paid off in the form of what we call good luck now.

**Hyatt.**

Do you buy that?

**Regardie.**

Yes. Oh sure. Intrinsically. So even though I explain it in my English way, I'm a perfectly ordinary guy, who then got whirled up, so accidentally, into another kind of spiritual activity.

**Hyatt.**

That will teach you to write letters to people like Crowley. (Laughter)

**Regardie.**

Yes (still laughing), it took 18 months for my letter to get there. But it got there. Now that really is pure accident. I wrote him in 1927 at his publishers 13 years after they went out of business.

In the meantime World War I had occurred. He had wandered around all over the damn place. He had no permanent address. He was a wanderer.

**Hyatt.**

Like me?

**Regardie.**

No, he was worse than you'll ever be. He coined the right phrase himself, he was "a wanderer of the wastes." He couldn't settle down. He always had to be moving. He was a bit like Carr is now. Nothing could make Carr

settle down, nothing, but that's another story—it's his true will which is great. But Crowley was worse. You know accident and destiny are the same thing. I equate them. Karma, destiny, accident, it's unmistakable.

**Hyatt.**

I'd like to hear more about how you got started in all of this.

**Regardie.**

My sister brought home some of her cultish books on diet and health. I saw the name Blavatsky in one of these books. She was unfortunately ridiculed by the whole family, but she really brought culture to the home. She brought music, books, etc. Actually I am deeply indebted to her. So what could be more accidental than opening up one of cultish books and seeing 'Blavatsky'? There were of course other names mentioned there — why that particular one? I think it was just an awakening of an old Karmic tie. And why Crowley? I was at a meeting one night with a lawyer who had a copy of Crowley's book on Yoga. He had a half a dozen adoring neophytes, you know, he was parading as the great, wise man. So we sat around listening to him read in his pretentious legal voice, from Crowley's book. Boy, it got me! It awakened a high enthusiasm in me. So I had to get the name of the book, the author, and the address. And the address was 13 to 14 years old! I wrote him a letter and went off to Philadelphia to study at the art school there. 18 months later a letter came from the old man in Paris, which said, "I have your letter, get in touch with my representative in New York." I did so immediately. All this is a fantastic story, really. Pure accident. Why I would have stumbled into this...bred as we all were, in this atmosphere of complete repression, inhibition, patriarchy, etc. How I could have come out of that into this weird bloody wonderful world...it's a miracle, that's all I can say. My life is a series of miracles that have

occurred in the most haphazard "accidental" way.

**Hyatt.**

Let's switch topics for a moment.

**Regardie.**

O.K. What would you like to talk about?

**Hyatt.**

Well...the "new" Christian movement.

**Regardie.**

Oh that! More enemies. O.K. I originally thought that the movement had some promise. Having steeped myself in Christian mysticism, my thought was when I first heard of the movement, that there was a revival taking place in Christian mysticism. And that's when I began to investigate. It took only a short while to realize it was completely hollow. It was a purely hysterical eruption.

**Hyatt.**

It also seems very patriarchal and authoritarian.

**Regardie.**

Well, see it as the eruption of all their father images. Of course it's totally authoritarian. One of the weird things about it though, (and this is so funny), I never got one of them to explain this to me. The Pentecostals, the real originators of all this born-again stuff never celebrated Christmas. Apparently they believe that Christmas is a pagan holiday and not truly Christian.

**Hyatt.**

So you spent some time investigating that organization?

**Regardie.**

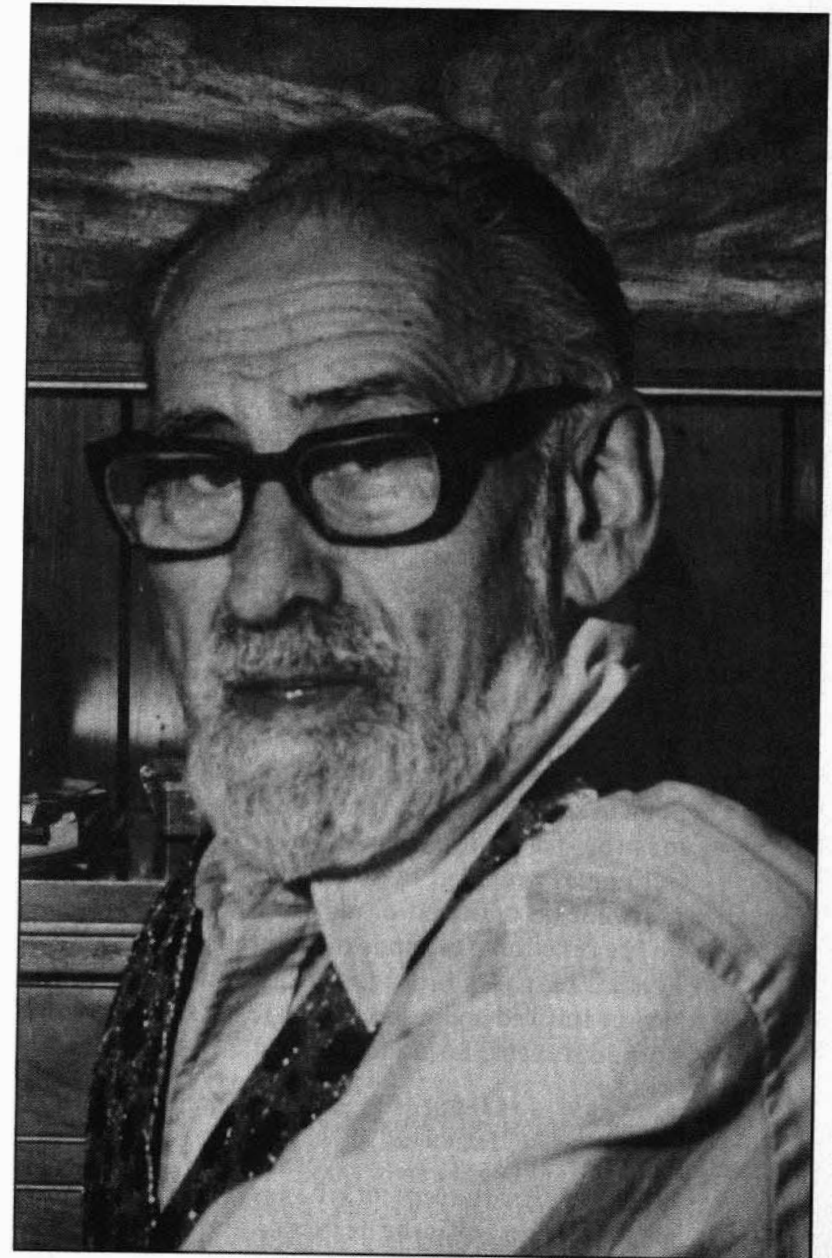
Oh yes. About a year or so, hoping that there might be some real element of revival of the old ecstasies of St. John of the Cross, St. Theresa and other mystics.

**Hyatt.**

In the gnostic tradition?

**Regardie.**

They'd die a million deaths rather than think of that.





**Hyatt.**

How long do you think this movement will last?

**Regardie.**

So long as there are repressed and split people this movement will endure in one form or another; it always has. It's only in the last 100 years that it has been called Pentecostal. You know the lovely vision of St. Anthony, he was always tormented by visions of the devil and naked women, etc., so you know what was on his mind. They were basket cases, preoccupied with sin and the devil.

**Hyatt.**

Don't you see any redemption in trying to be master of the flesh?

**Regardie.**

No. When confronted by temptation, yield. (Laughter)

**Hyatt.**

And that's the only way to redemption? (Laughter)

**Regardie.**

Right. St. Paul said, "Shall we sin in order to be saved?" and he said no, but the answer is really yes! (Laughter) For how else can you be saved? Otherwise there is no point in salvation. But seriously for a moment, the flesh must be dealt with but not through any of the silly techniques provided by the current religions. And it must not be mastered on moral grounds, but simply on the functional grounds of wanting to be more than human. Lastly, in order for it to be mastered, it must first be fulfilled and respected; no repression, no denial, no punishment, no nonsense.

**Hyatt.**

I have a question. What is evil?

**Regardie.**

From the Christian point of view, evil is your body, your sex drive. Sex is the beginning and the end of evil, as in the Adam and Eve story — original sin.

**Hyatt.**

But what is it from the more enlightened point of view? What is evil?

**Regardie.**

Damned if I know. (Laughter) It gets into black and white magic... We were talking about that earlier over dinner. If you're doing something for yourself it's black magic. If you're doing something for someone else it's white magic. That to me sounds very silly. So if you're trying to improve yourself, then it's black magic, right? The whole idea of evil as it is commonly used is crazy. By the way, is there a grey magic?

**Hyatt.**

You recommended psycho-therapy for those people seeking to embark on the Great Work. It seems that most people don't pay any attention to your advice.

**Regardie.**

Absolutely. But never mind whether they pay attention, I'll still insist on it. You see it is the only valid requirement for a sane occultism.

**Hyatt.**

What school of therapy?

**Regardie.**

I don't care. Any school.

**Hyatt.**

Jungian?

**Regardie.**

Even that. Once they've been exposed to even a little bit of it, it's like a virus, like herpes, it takes root.

**Hyatt.**

I feel that therapy doesn't get deep enough.

**Regardie.**

I agree with you, but it makes a beginning, that's all I'm concerned with. As long as some entry can be made into their armour somewhere along the road, then it's all to the good. The rest will happen, by happenstance, Karma, accident, call it whatever you will.

**Hyatt.**

At least we can hope for that.

**Regardie.**

I think we can count on it. I will. It may not show immediately, but after some years it will. Look what it's done for your friend. Your description of him was that he is almost human! Miracles do happen. Any kind of therapy I think is absolutely essential for someone in this field, because as a rule they have absolutely no insight whatsoever. Now if they've been slightly oriented to the Crowley point of view, they're a wee bit different. But they can still be completely barmy.

**Hyatt.**

What type of therapy is best from your point of view?

**Regardie.**

Listen, I have my own experience of therapy. I had one year of Jungian, two years of Freudian, four years of Reichian. There is no comparison between them. The year of Jungian was a wasted year. The only thing it did for me, and this is the most important thing, it made me delve into Jungian literature. I became conversant with the lingo. It gave me a philosophy which still has its place in my life, but as a therapy I think it's utterly useless. And all this business of active imagination and making an image of figures in a dream and talking to them is plain mental masturbation.

**Hyatt.**

A lot of them say it's similar to skrying.

**Regardie.**

There's a difference.

**Hyatt.**

How would you differentiate?

**Regardie.**

Well, you've got a technique for dealing with the skrying to make sure it's not your imagination, to make sure that it's not delusion; you've got a technique for dealing with it.

**Hyatt.**

In the *Complete Golden Dawn*?

**Regardie.**

Yes, sure. It's in the critique I wrote for the section on skrying. It didn't come over on the computer disk at first, but I think it's a pretty good critique.

**Hyatt.**

Yes, I got that in the mail and I will process that.

**Regardie.**

Yes, that you've got to do. That's an important part of the whole business, I'd hate to have that omitted.

**Hyatt.**

Colin Wilson recently said that he regarded you as the last living representative of the great occult tradition of the late 19th century, whose names included Blavatsky, Yeats, Mathers, Waite, Crowley and Dion Fortune. Also Francis King gave you credit for the revival of the esoteric tradition in the 1960's. Before you start shaking your head, Alan Watts and people like Leary and Wilson credit your work as having made a great contribution to the higher consciousness revolution. What are your feelings about these statements?

**Regardie.**

I'll accept the statement of Kings' and maybe that of Watts, Wilson and Leary. Yes, that I'll accept. I will say that's unequivocal. The other statement of placing me in the category of H.P.B. etc., this is a considerable exaggeration. I would like to believe that that's true, but in all common sense there isn't any justification. Blavatsky and Crowley are in a category all by themselves; leave out Yeats who I think is a lesser figure where this area is concerned. He may have been a considerable poet, but there is nothing in his history to indicate his great command of the magical tradition. Arthur Machen was another non-entity in this area too, though he was a very great novelist, and so forth. He

was an advocate of the Waite school of the Golden Dawn, which is of no consequence... There are a handful of very great traditional names in the occult movement that are worthy to be categorized all by themselves. I am not in that area. Nonetheless, I consider myself more in the nature of somebody who has taken seriously the work of H.P.B., Crowley and a few of the others, and popularized them in the sense of making them somewhat more intelligible to the layman.

**Hyatt.**

Can you say more about the Golden Dawn?

**Regardie.**

The Golden Dawn was founded by, and was an offshoot of, some early Masonic Rosicrucian organizations in England. That is, they were so-called Rosicrucian orders that limited their membership to high grade Masons. There isn't too much evidence to indicate they knew a very great deal about esotericism as such. At least that is one of the common criticisms; I'm not sure about that. If Mathers and Wescott and Woodman came out of the Societas Rosicruciana in Anglia, if they came out of that, they were pretty well informed, so I think it would be fallacious to assume that they were merely masonic dilettantes as claimed by the arch-heretic critic, Ellic Howe. What it stood for, was what similar organizations throughout the ages have stood for, the teaching of a form of esotericism which expressed the spirit of the age. Now by esotericism we mean a form of teaching which can be found in every clime, in every country, in every religion, as when Jesus said to his disciples, "to the multitude I speak in parables, to you I speak in plain ordinary language." Well the ordinary language was the esotericism, and the parables are the nonsense that the layfolk accept about religion or philosophy and all the occult sciences. The Golden Dawn, in some manner, managed to obtain access to

various phases of the occult arts, some of which have been known earlier, in fact many of them can be found in the British Museum. But, even so, Mathers and Wescott gave them a new twist that made them more intelligible and more readily grasped by modern man. Apart from that, however, there was a very great deal of teaching that didn't come from the British Museum, that didn't come from ancient manuscripts, that in some manner which I don't purport to understand, or wish to explain at the moment, they had access to great quantities of teaching that was unique to the Golden Dawn. For example, the Enochian System, so-called, was known before, in very rudimentary form. But as Dr. Head once pointed out, Dee and Kelley obtained a great deal of material, but they hadn't the faintest idea how to use it. Under the stimulus of the genius of the Golden Dawn, primarily Mathers, this was transformed into an encyclopedic synthesis that included every minute portion of the current Golden Dawn teaching, and was made into a workable systematic whole.

**Hyatt.**

What is the practical purpose of the Golden Dawn?

**Regardie.**

What is the practical purpose of so many modern systems? from EST, etc., etc. That is to render a person whole. To give them more insight into their meaning, into their significance, into their functions as human beings, this is their goal. Where they came from, where they are now, and whither they are going. It's a method of developing a whole person, who is aware of all the hidden facets of his whole nature and knows how to bring them into play at will.

**Hyatt.**

It seems to be a very lofty goal. How does the Golden Dawn attempt to accomplish this?



**Regardie.**

It attempts to accomplish this by certain exercises, by meditations and by ritual. All three of them were combined together in a very skillful manner, so that the student who really was, let us say, a person capable of initiating his own progress, of being a self-starter, would be able to take this vast body of knowledge and apply it to himself and thus, to use one of the phrases in the Adeptus Minor Grade, to gradually unite himself to his essential divinity and thus become more than human.

**Hyatt.**

You've mentioned over the years that you've experienced disappointment in some people who have been attracted to the Golden Dawn and to the occult in general, and have made some prescriptions that are available to the general public to remedy this problem. Can you clarify this point?

**Regardie.**

All right, yes. I'll get myself in trouble again. (Laughter) Many of them are dilettantes, many of them are somewhat unbalanced people, and many of them are highly neurotic people. Some of them are just plain escapists, using occultism and magic as means of escaping from their own personal, emotional and neurotic problems. This is not the function of the Golden Dawn, or any other legitimate occult system. I'm critical of many of them, not merely of the dilettantes that I've just called attention to, but even of the better names, like Crowley, for whom I've enormous admiration at the same time. I've put that on record in many places and I regard him as one of the great figures in the history of occultism. But nonetheless, for example, when he published the Golden Dawn material, either he or his editors (which included some great names), somehow botched up the whole editing job. In Equinox 2 and 3 a great deal of the Golden Dawn teaching was given, but it was so doctored and so

distorted, that if that were left there without recourse to any other body of knowledge, it would seem most inadequate. Crowley's genius was so great, that while he understood the Golden Dawn System well, he had very little ability to bring it down to the level of the layman with whom he was going to deal. He wasn't going to spend his life with geniuses of this kind, because there are too few of those around. So he was going to have to begin with little people, silly people. But, he had no patience with them, and, he had very little ability to bring down this vast body of knowledge to their level. I have to admit, without patting myself on the back, that I am one of the little people who had the ability to take some of this profound teaching, to succeed where Crowley failed in making it a coherent body of knowledge, to bring it to the level of, let's say of the man of average intelligence. Not so that he who runs may read, but that he who stands still and studies would be able to discern in it a coherent useful body of knowledge that might enable him to transcend the ordinary limitation of the unenlightened human state and achieve a higher so-called cosmic consciousness.

**Hyatt.**

It is said by some that organizations like the Golden Dawn have at their base a form of elitism.

**Regardie.**

I will accept that totally. I would say that The Golden Dawn is an elitist system. Even in its heyday during the late 90's and in the early part of this century, there probably were never more than 250 people at most in all the manifold temples in England. And yet, those 250 people, and that body of knowledge, even after the rebellions that resulted in the breakup of the Order into component parts, have nonetheless leavened the whole of occultism and brought about a great dispersal of this kind of information. It is my fervent hope that as time goes on, and as this knowledge becomes more available

to a greater and greater number of people, this elitism will spread. That is, it is for those few who are willing to take evolution into their own hands, and make these attempts to transform themselves. The great mass of people are quite willing to drift along. They want no part or have no idea of voluntary forms of evolution, self-induced and self-devised.

**Hyatt.**

How would you differentiate elitism from sweet and light occultism?

**Regardie.**

Let's go with the elitist first. The elitist belongs to no particular class, no particular race and to no particular sect. They are individuals who have courage enough, insight enough, determination and persistence enough, to take life into their own hands to proceed with the job of dealing with the reality of themselves, good, bad or indifferent, and attempt to wield themselves into a coherent whole. The "sweet and lighters," to use a name coined by one modern teacher — are metafizzlers. They are metaphysical people who see only good, and sweetness and light; nothing else exists for them. There is no evil in the world, there are no bad people, there are only good people gone a little bit sour, but all is light and sweet. The realists and elitists, the Golden Dawn Adepts, if you like, have no such delusions.

**Hyatt.**

So the Golden Dawn Adept, ideally, would be a person who would be willing and able to face all components of his own personality, without either ignoring them, repressing them or denying them. The "sweet and light" people simply ignore anything that doesn't fit in with their preconceived ideas or wishes.

**Regardie.**

Right. In the Golden Dawn, in the rituals of Practicus or the Philosophus grade, there is a nice phrase extrapolated from the Chaldean Oracles, so-called, in

which it says, "Nature teaches us, and the oracles also affirm, that even the evil germs of matter may alike be made useful and good." In other words, there is nothing in man, absolutely nothing, which cannot be used in order to further the Great Work, to further his own psycho-spiritual development into an integrated, illuminated human being. There were several passages in some of the rituals and in some of the documents of the Golden Dawn, which speak of the "evil persona," the Qlippoth, the so-called evil elements of man. When mastered and put in their proper place, they may serve him as a mighty steed, a powerful beast whereupon he may ride to wherever he wants to go.

**Hyatt.**

That viewpoint sounds very similar to Jung's and Reich's ideas.

**Regardie.**

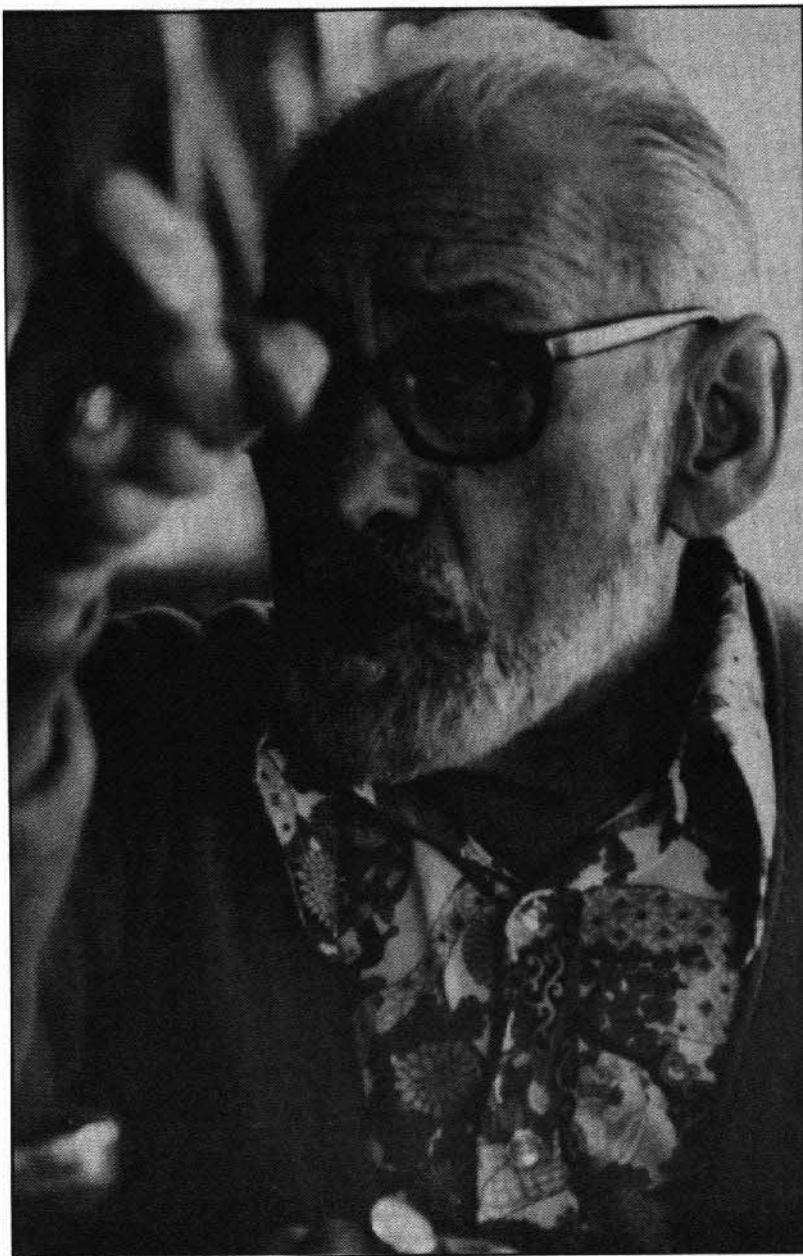
Exactly. There is little difference. The rejected elements are always latent and when given enough provocation and stimulus will always rise up to haunt the individual when he least expects it. Therefore they have to be faced, dealt with, and incorporated into the very heart of one's being.

**Hyatt.**

You make the point over and over again that it is your desire, in fact your demand, that any person desiring to be a neophyte and take his place in the Golden Dawn, go through some form of intensive therapy which will help him realize some of these shadowy factors and integrate them into his personality, so as not to be overwhelmed by the immense forces that are released through the Golden Dawn teachings and practices. From what you have mentioned to me privately from time to time, this is not happening. This must be a great disappointment to you.

**Regardie.**

It is a tremendous disappointment. In fact, something



has happened in recent years over which I feel rather betrayed. One person to whom I spoke some years ago, and who attempted to form a new Golden Dawn Temple, swore to me by all that was good and holy, that this would be one of the basic rules that would be insisted upon — that any incoming member of the Order would be required to engage in some form of psychotherapy. And we agreed on ANY form; it didn't make any difference whether it was Jungian, Freudian, Reichian, Adlerian, Eclectic or what, as long as they had enough psychotherapy of any kind to make them aware of this vast area which can be colloquially called the unconscious. Parts of themselves which they do not know, and have not known, but which have to be brought into purview of the whole self and incorporated into the total self. As time went on, this person intoxicated by the apparent growth of the Temple, dropped this proviso that we both had agreed upon, and which was one of the factors that I insisted on if I was to give any help. As a result, all sorts of squabbles have recently overtaken the temple, over which I wash my hands altogether. Recently, as a result of these squabbles, I am informed by the Hierophant that it has been decided, therefore, to reinstate the original rule, to insist that all newcomers between the grade of Neophyte and Adeptus Minor have at least a minimum of 100 hours of any form of psychotherapy. I feel a great deal better about the 100 hours; it's still nowhere near enough, but the hope that I have secretly, is that by the time they've had 100 hours of psychotherapy they will realize the enormous need they have for further depth psychotherapy in order to prepare them for the great stresses and strains that the Great Work imposes on the organism. They will be willing to go further, and therefore follow it through to the end, thus incorporating the experience of psychotherapy into the experience of the Great Work. In other words,



one is part of the other. Psychotherapy is the preparation, and the Great Work, the magical procedure of the Golden Dawn, call it whatever name you will, is the fulfillment of the promise that is revealed by, let's say, the preliminary hours and years of psychotherapy.

**Hyatt.**

Some people would say that you are pretty tough in your demands for gaining this knowledge and insight. They might feel that all is really necessary is their love for the Great Work and their intellectual commitment.

**Regardie.**

Sincerity, intellect and love are nowhere near enough. Nowhere near enough. It reminds me of the title of a book by a prominent psychoanalyst in recent years, *Love Is Not Enough*. Love is *not* enough in the Great Work. The history of the Golden Dawn is replete with people who had love, devotion, intellect and all the other so-called great virtues, but nonetheless nothing came of their efforts. The Order went down to oblivion. The Order was torn asunder by strife, warfare, by internecine conflicts, by rebellions. A great deal of that *might*, and I use that word advisedly, might have been obviated by most of the members taking psychotherapy. Now I say *might*, admittedly, because we know that even in the very psychoanalytic organizations, even though the members did have psychoanalysis, psychotherapy in one form or another, they were still split at times by personality squabbles, by differences of opinion. However these organizations exist in full force today. They have not gone down to oblivion, like the Golden Dawn did. Only now is there a hope for its complete resurrection. But let's say that it is one form of psychic insurance that there will be less turmoil and destruction than might otherwise be the case.

**Hyatt.**

Some people in the occult field are very critical about the use of what are known as psychedelic drugs. What

is your feeling about this?

**Regardie.**

I'd have to remark first of all, that the Golden Dawn, *per se*, never approved of the use of psychedelics or any drugs. That's only one part of the story. The other part of the story is that throughout history, as far back as we can go, we know there is evidence, that many of the gurus in India, Tibet, Israel, and other parts of the world, relied on the use of psychedelics for many purposes. Crowley probably had the wisest and sanest approach to this whole problem, and that was that the beginner in the Great Work only has vague hopes of achieving certain psycho-spiritual states; he has no direct knowledge of them. Therefore, with the judicial use of some of these drugs he might be given a foretaste of where he is going, and what he is working for. Once he tasted that, once having experienced that, he might be willing to make the expenditure of time and effort in following the other exercises and disciplines that would help him to get to where he wants to go without the aid of drugs.

**Hyatt.**

Some people who I have talked to over the years have said that there is no need for psychotherapy, no need for the Golden Dawn, no need for self-work. They firmly believe that the simple use of these substances would be more than sufficient to bring a person to their higher and divine self.

**Regardie.**

Totally untrue, as I know you would agree from your own observations. I don't think there is any evidence to support and warrant that. The drugs produce a state which is akin and analogous to some of the mystical states. But as the drug wears off, so does the state wear off, and there is very little recollection and very little endurance of the psychedelic state. So therefore, that idea really doesn't hold water. The combination of the



use of the psychedelics AND the various disciplines, train the mind, train the psyche, train the organism of the student or the practitioner, to retain within his consciousness, within his organism not merely consciousness per se, but to retain the memory of the spiritual state he has experienced, and therefore enable him AT WILL to return to that state whenever he so desires.

**Hyatt.**

To change topics on you quickly, what are the mysterious Rosicrucians? Are they similar to the Secret Chiefs? (Laughter)

**Regardie.**

They were not even spoken of as Secret Chiefs. It was a group of unknown people who were quite evidently Christians, Christian mystics, who had apparently become aware of the mystical traditions which predated their Lord by aeons. By the way, one of the legends states that one of them, the very father of the Order, Christian Rosencreutz, had been brought up in a Catholic monastery, and at an early age had travelled all over Europe and the middle East and North Africa, where he had been initiated into the Qabalah, alchemy and magic, etc. and brought it back to Europe, to his native monastery. There he initiated three or four of his brethren and thus began the Rosicrucian Order. Some critics are inclined to say that is mythology. Be that it may, and it may well be mythology, but by the end of the 17th century, there were small bodies of people which had sprung up using the three Rosicrucian classics as the basis for their fraternity and were teaching the Qabalah, magic and alchemy, obviously in a very secret way.

The Protestant and Catholic churches would have made very short work of them if they had come out in the open with that kind of knowledge. But they were attracting bodies of people to them, or small

groups of people and setting up organizations which used the word Rosicrucian in one way or another. Some of them infiltrated the Masonic Order which had its origin around the same time, the early part of the 18th century. In fact there was a degree in one of the rites, the Scottish Rite, which is called the Rose Croix degree. This may imply that some of the Rosicrucian bodies had made a link with the Masons as a means of perpetuating their knowledge. This is one theory. The other theory is that the Jesuits who were intent on destroying the Rosicrucians and the Masons had set up phony degrees as a means of bringing discredit to this Rosicrucian movement.

**Hyatt.**

I noticed when I said "Secret Chiefs" you laughed a bit.

**Regardie.**

I laugh...it's a difficult subject to handle. First of all I don't like dealing overtly with the topic of Secret Chiefs because the whole thing has been so abused by idiotic people that almost to talk about them means reducing oneself to their superstitious and psychotic level.

**Hyatt.**

This is a good chance to make YOUR point about this problem public. People do walk around saying "the Secret Chiefs said this or that."

**Regardie.**

Of course they do. They are idiots or worse. That's why I dislike talking about it except to say that most of the people who do talk about it are talking out of their hats. However, where there is smoke there is some little fire. And I am willing to admit that there may be some few beings in the flesh, as human beings, who live here and there, without our being aware of them, who have "super-normal power" and "super-normal knowledge" that enable them to direct the destinies of organizations like the Golden Dawn or other movements. But there

is no point in going hunting for them because if they are Secret Chiefs they are going to remain Secret Chiefs and you'd be much wiser leaving the whole topic alone. If they want you they will come looking for you. You don't have to go looking for them. It's like in the theatrical business, the agent says, "Don't ring me, I'll ring you." So the point is, don't bother looking for the Secret Chiefs. If you are going to be of any importance to the Great Work, to the Golden Dawn or any similar organizations, if you have the potentiality of being useful, they will somehow look you up. All your searching in the world is never going to help you find them, never. So leave them alone and go about doing your business whatever that may be, meditation, ritual magic, or all the other allied facets of the Great Work, go ahead and do that and develop your own self to the best of your ability, then maybe one of these days if all goes well, and if you can be useful to the Great Work, one of them may come along and say "Look here, buster, you've got some more work to do and we'll help you." Even if something like that did happen I would advise that your ego be in its proper place.

**Hyatt.**

That is a great explanation. How do you differentiate the Western Esoteric tradition from the Eastern Esoteric tradition?

**Regardie.**

In reality there isn't a great deal of difference. The difference is largely one of terminology. For example, I have toyed with the idea of making a comparison of Mahayana Buddhism and the Tibetan system with the Golden Dawn. They are very similar. There isn't that much difference. So far as the Hindu systems are concerned, they are more sweet and light than the Western and the Tibetan systems. The Tibetan systems are very much like the Western systems to me. They're tough-minded and they don't encourage the sweet and

light love tripe that is characteristic of the Hindu system. The Tibetan systems and the Western are very similar. The Hindus stress more than sweet and light. They're more loving, and at the same time much more ego-expansive in that they identify themselves with God after certain experiences, and so forth, which in the West is done with a great deal more caution.

**Hyatt.**

You seem to have little trust or respect for organizations and groups who are promoting love as the basis of their system and the cure-all for everything.

**Regardie.**

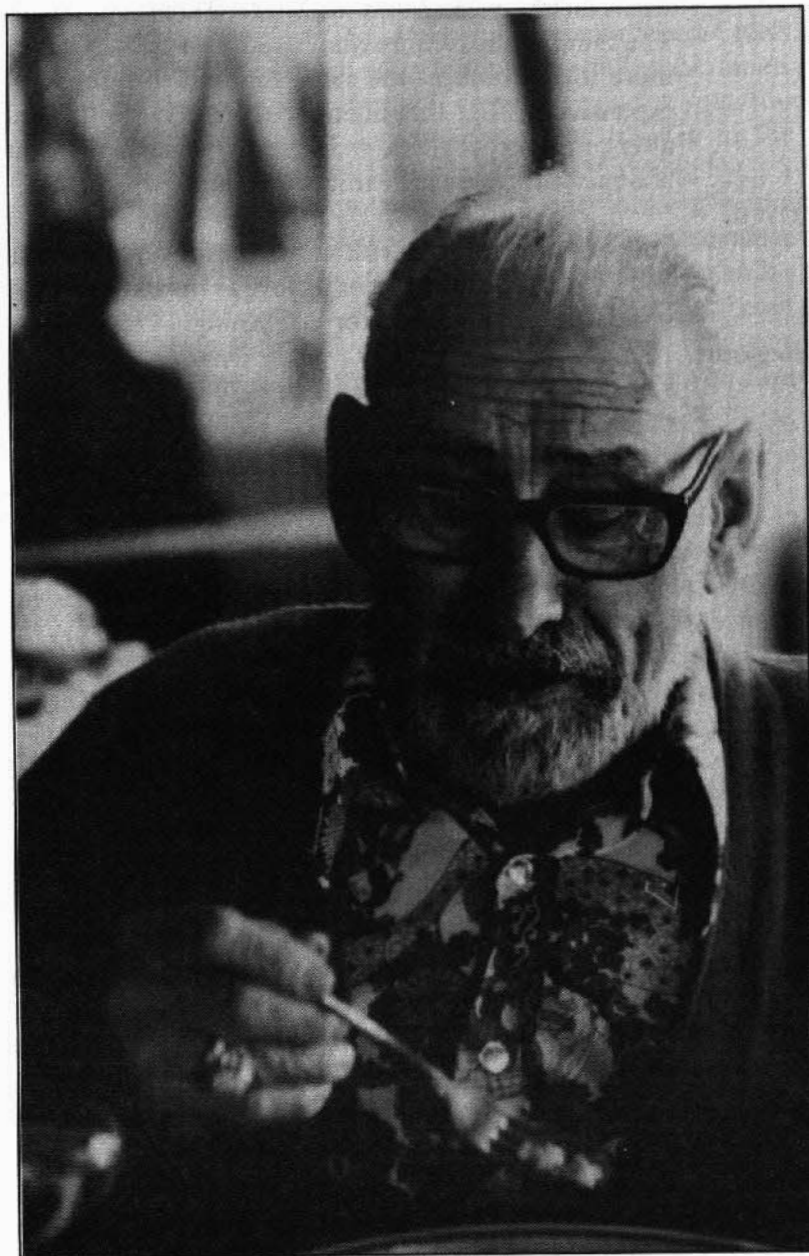
I have very little trust for them. Which is not to say that I don't think love in that sense of the word is terribly important. But I don't like the tossing around of the word LOVE, I don't like this kind of sloppy sentimentality. It usually usurps every other kind of real work. They merely sit around and talk. God loves you, Jesus loves you, Buddha loves you...that means they do very little work and nothing is accomplished.

**Hyatt.**

So in a certain sense you could be considered another western master of work as some people have called Crowley the greater Master of work. He did not let his people sit around and talk all day about how much they love each other. Instead he demanded effort out of everything they did. Worship is work.

**Regardie.**

I don't consider myself a master — in no way. Let's say I'm an advocate of work and not a master. He may be a master. I'm not. The less gab they have, the less emphasis on I love you, you love me, God loves us, and I love God, the more emphasis on facts. Look, you're a human being, and you've got a certain amount of guts — use it as a means of scaling the ladders of achieving the heights. Love and God will take care of themselves. First be yourself, damn it, and stop talking about things



you have no understanding of. This is my attitude.

**Hyatt.**

That's a great statement. And even though you don't regard yourself as a master, many do. This idea about Love and Work leads me to another question. Why is there such a separation between the body and the spirit in this work? This to me seems not only false but very sad.

**Regardie.**

It's very sad actually, yes. This is one of the many reasons why I insist that anybody getting into the Golden Dawn, the Great Work, **MUST** precede any practical work with some psychotherapy, because the experience of any form of psychotherapy will at least make the student aware that he does have a real sexuality and a rich emotional creative life which must not be bottled up, repressed or inhibited. He must always realize that repression only leads to compulsion in one form or another and interferes with the accomplishment of his goals. Therefore we must rid ourselves of both repression and compulsion. One of the best ways of accomplishing this goal is through Reichian therapy. But as I said before, any form of psychotherapy will go far towards ridding the student of his armouring, thus aiding in the acquisition of real insight which is the first step towards the emergence of spiritual understanding and illumination.

**Hyatt.**

That seems to be what the Tantra Yogis were saying as well. Tantra of course is concerned with "method-technique." It is not simply concerned with sex as is commonly thought. It seems that the tantric view posits the view that the power and force of the sex instinct can be used to make something happen — maybe a peak experience or enlightenment. They approach the whole idea of sex differently, very differently from the Semitic religions and Hinduism. Our Western religions



are always worried about sex. In fact it is an obsession with them. There are always co-conditions for partaking of pleasure — marriage, love, children — always co-conditions. Why do you think such a split has occurred between sex and spirit?

**Regardie.**

That's really a very complex thing, and is not readily answered. Suffice it to say that it *has* developed and it's dangerous, very dangerous. It doesn't intrinsically belong to the Great Work. In the Great Work every phase of one's makeup has to be used, employed and integrated to make a whole. Nothing can be denied. Nothing. To exclude one's sexuality is really to ask for a very great deal of trouble in the development of neurotic and even psychotic traits. In modern times, the only thing I can assume is that some of the exponents of the system had neurotic problems of their own. However much I admire H.P.B., and I've put myself on record on this and I will stand by it, I have the greatest admiration for the old girl, but nonetheless, she was brought up as a Christian, as a member of the Eastern Orthodox Church and she's inherited all the worst aspects of Christian inhibition where sexuality is concerned.

Whatever the Indian influences she encountered over the years merely strengthened her negative attitudes towards sexuality.

**Hyatt.**

There is almost the same thing about money and the Great Work.

**Regardie.**

Yes. It's almost as if most hold the Christian point of view. It is all a bunch of nonsense. One of the motivations of this, I think, and Mathers has expressed this somehow in one of the Golden Dawn writings, is that one may get too caught up in self-indulgence that he fancies money will bring. You can do whatever you

want to, get anything you want to with money, and therefore become a little bit lax in one's devotion to the Great Work. It's a damn poor argument actually, because the same thing is true of poverty. You can get so attached to poverty that you groan and grunt about it and then begin to use all sorts of excuses, "I don't do this and I can't do that, because at the moment I'm too poor to have a gown, I'm too poor to have a room where I can meditate, I'm too poor to have a temple, etc."

**Hyatt.**

As one of the great gurus said, a man with no clothes who sits under a tree and meditates, can and often does, become attached to his place under the tree. So in that sense what you are saying is that it is not the problem with materiality, money, sex, or ego per se, it is the blind attachment to anything which creates the problem.

**Regardie.**

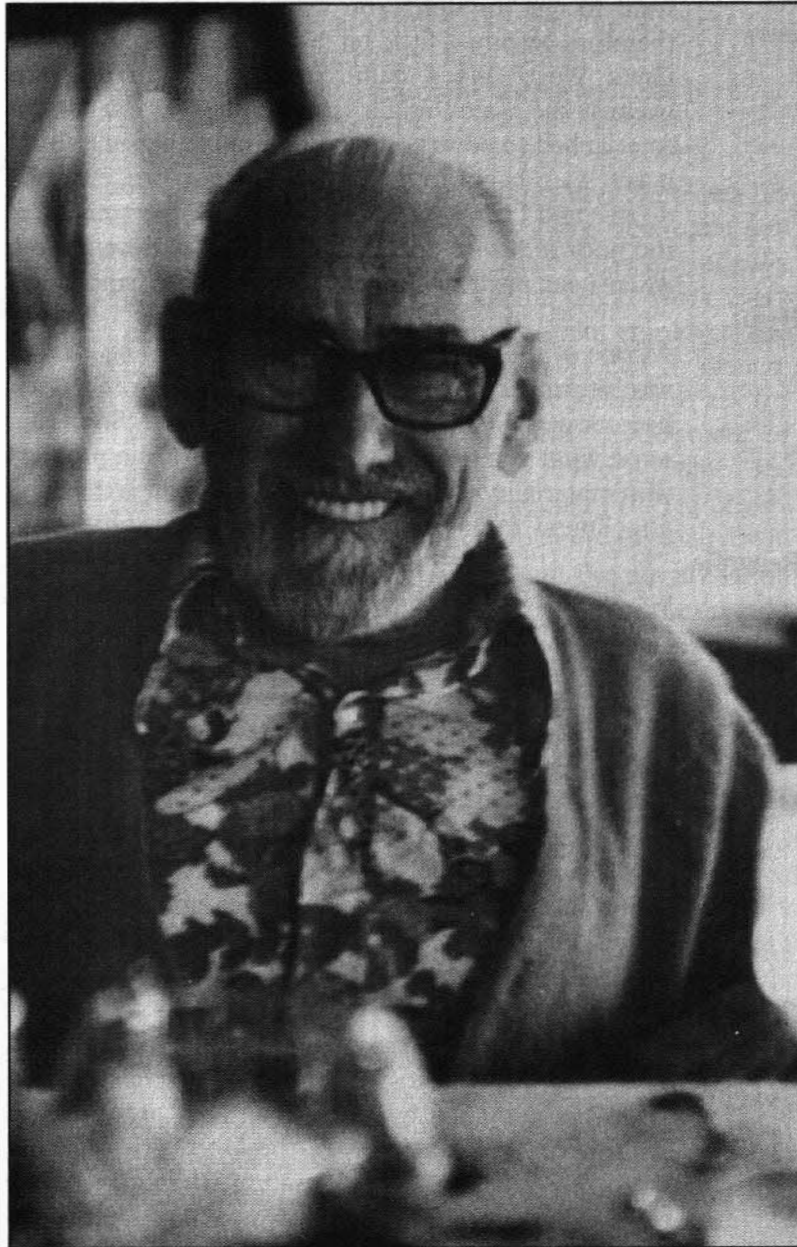
It's the person himself who is the problem. He stands in his own way. And again I insist that this is why some form of psychotherapy is needed. To get rid of these neurotic attachments or fixations to sex, to money, to the parents, to the ego, or whatever. Nothing really happens until this is done.

**Hyatt.**

As we know there has been a growing hatred of the occult movement by the born again Christians. It almost seems that where the cross goes, so goes the sword. What do you feel about their fanaticism and their potential for violence?

**Regardie.**

I find this is characteristic of all the Semitic religions. Judaism, Christianity and Mohammedanism, have always been spread by the sword. They are the great scourge on the scutcheon of the West. For example, when one reads in the Bible about the entry of the primitive tribes of Israel led by Moses and Joshua and the Kings into the land of Canaan, it was always with



the sword. They went in and wiped out thousands of people in the name of Jehovah and took over the land. Then along come the Christians who did exactly the same thing. They were thoroughgoing barbarians, and spread the cross with the sword. Some of the most awful crimes against mankind were committed during the Crusades. That makes gruesome reading. Another set of gruesome reading materials is to be found in the conquest of the Americas — Mexico, Peru, etc., where the friar, the monk, went hand in hand with the soldiers to convert with the sword and with the garrot. The same thing is going on today. If the born-again, if the Christians, had their way, they would suppress every other form of religious expression except their own particular poisonous brand. So Christianity hasn't changed much in the last 2,000 years, the cross and the sword still going together. In fact one of the most popular Christian hymns is "Onward Christian Soldiers...Marching on to war with the cross of Jesus, etc..."

**Hyatt.**

Do you feel that they are going to gain more power as time goes on?

**Regardie.**

Yes, I do feel that they are going to gain more power in the next 50 to 100 years, but I have the intuition, or the optimistic feeling, that this nonetheless is the last dying gasp, or the last gasp of a dying religion. The day of Christianity is relatively over. They seem to be more powerful at the moment, and in many ways they are, but there is also a riptide, a backlash, going on which is also highly antagonistic to their activities. There is going to be a fearful clash in the near future which will result, I think, in the total elimination of Christianity altogether. There is the rise of the Oriental religions. The Moslems are no longer taking things sitting down and letting the Christians walk all over

them. They are becoming more militant, which I say is fine for the moment. Let them become more militant, and let the Christians become more militant. They may wipe each other out to leave the world safe for those who want to go their own way in the search for truth.

**Hyatt.**

The Christians would regard, I guess, The Golden Dawn and its teachings as black magic or...devil worship. (Laughter)

**Regardie.**

And heretical, and so on and on. Ha!

**Hyatt.**

Why do you think they would say that about us? (Laughter)

**Regardie.**

Let's say when the Rosicrucians began in the early part of the 17th century, the Christian Church and the Jesuits thought any deviation from the dogma laid down by the Church was heretical and should be investigated by the Inquisition. The victims were given over to the stake.

**Hyatt.**

So can we posit that the born again Christians are becoming another form of inquisition?

**Regardie.**

They are indeed. Indeed. I fear it's very, very dangerous. We won't mention any names, but there is a very prominent preacher on T.V. who I'm sure would love to institute an Inquisition and get rid of all those who don't follow his particular brand of insanity.

**Hyatt.**

I wonder who that could be? (Laughter) Robert Anton Wilson mentioned his name in his latest book *Prometheus Rising* for which you wrote an introduction. Bob is very optimistic about the coming age, THE NEW AGE, as he sees it, and he is very optimistic about the effects of technology and life extension, etc. I know

that in many ways you agree with him and you feel very happy that there is this feeling in the air, but at the same time you have some strong doubts about this.

**Regardie.**

I am in almost total agreement with him, but I have the gravest doubts that it is going to occur in the immediate future. He believes before the year 2000 we will have space colonies, and that Christianity will no longer be as vociferous as it is, and that we will be entering the New Age. I don't feel quite so optimistic. It is too utopian. And I don't trust utopias. I think it's going to take some hundreds of years before we really get rid of the pernicious effects of the born-again Christians and Christianity as a whole. Probably a couple of hundred years. It's going to peter out slowly (no pun intended). It'll go through various retrogressions and surges of power, alternating, but eventually in a couple of hundred years it will fizzle out and then new religious forms, new religious expressions, that will be much more allied to the method of science, will come into being. But before this there will be Holy Wars. I hate to say it, but in many ways I don't hate to say it.

**Hyatt.**

You have expressed concern for this civilization elsewhere in this interview and I hear this concern again. Can you say more?

**Regardie.**

Yes I am, but we needn't feel too badly about that...civilizations have risen, come to maturity, and then died. That's an old but true story of all things. Everything has its origin, birth, maturity, and death. Cultures are no different. America, which I love, is no different. The way the Christian culture in the last 2,000 years has dealt with the world is nothing to make a very great fuss about. It is apparent that the time is coming when it's going down to destruction. If my memory



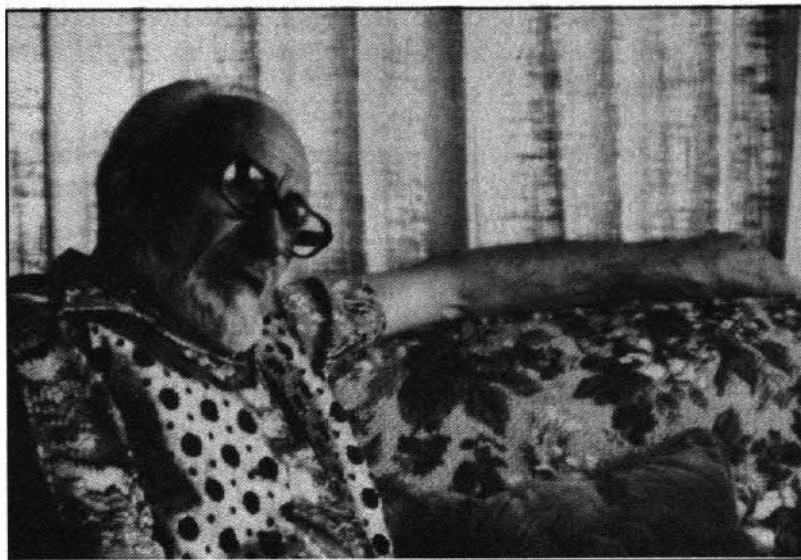
serves me right, over 100 years ago, H.P.B. wrote somewhere in *The Secret Doctrine* that western civilization is coming to an end. How soon, she didn't know, but she certainly said within the next century. Apparently one of her predictions is about to come to pass. Whether it does or not (although I fancy that it will), I want to see the Great Work (The Golden Dawn and other worthy systems) preserved in another part of the world, so that students there will have the wherewithal to continue their Way if anything disastrous does happen.

Hyatt.

Last year, Falcon Press brought out *The Eye in the Triangle*, and we have just brought out *The Legend of Aleister Crowley*. Sales are good and we are pleased. However we are unhappy that so many serious occult students fear him or hate him. Can you provide any insights into this unfortunate phenomenon.

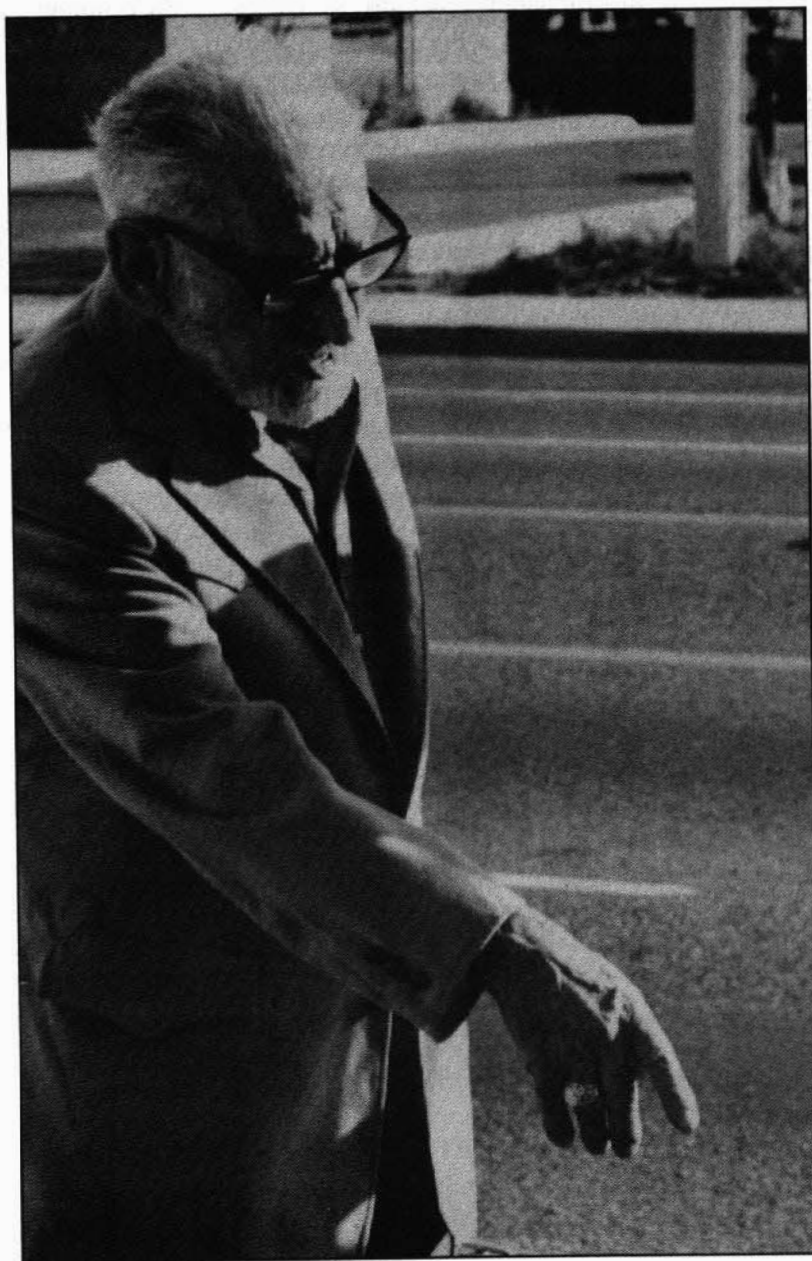
Regardie.

I don't know that any of my insights are new, but I think



a great deal of that was due to his own ego. He had a colossal ego. He was almost like the Ford Company—every knock is a boost. (Laughter) So he didn't mind having himself damned, so long as it was done publicly, and that it gave him notoriety, giving the world notice that he was around. He kept all his foibles, however many there were, always brought to the forefront so that the world was aware of Aleister Crowley and his pranks. If he committed adultery, which one or two people still do today, he made a point of insuring that everybody knew about it. And, if on occasion, he indulged in homosexuality, he publicized that too. If he took drugs, he made sure that everybody knew about that also. Moreover he fabricated all sorts of lovely stories to blacken his reputation further; that he sacrificed children and killed women. All that is a lot of poppycock. It gave him notoriety. He was having a wonderful time, having a good laugh at the expense of the general public. What he didn't realize, and this shows that despite his genius what a damn fool he was, there were journalists and writers who took him seriously, and really condemned him for this sort of thing. And actually lived off him. They made a lot of money off him. Some of them even took seriously his statement that he killed male children, 150 of them a year. Obviously, if they had read the footnote involved, they would have realized that he was speaking in terms of symbolism, that he was having intercourse 150 times a year. And that was all there was to it. But some of these people licked their chops and thought this was a rotten, dirty old man.

He made good copy, so they really lambasted him. Thus a great deal of his bad reputation, despite everything else creative that he did, has to be laid to his own door. I have very little sympathy really with what he did, because if he wanted to leave his mark on mankind without these black marks against him,



he could have done it very easily. But his ego ran away with him, and he thought he was having a wonderful lark, not taking time out to consider that everybody didn't have the same kind of humor that he did. They took all his jokes seriously and now they are coming home to roost. One reviewer in the Los Angeles Times many years ago, in reviewing Crowley's autobiography says, "Crowley was a Victorian hippy." Be that as it may, Victorian hippies are no different from modern hippies. They don't go around killing 150 babies a year and publicizing it and not winding up in jail. Crowley was an idiot insofar as he did that. Now he had his own rationalizations for that, and most of them were that he was intent on destroying the old set of morals and the old set of cliches about human behavior, so therefore what he did should be made public so as to get rid of the guilts that were attached to sex, etc. Apparently it didn't work out that way.

Hyatt.

Some people say that, Crowley, if he were alive today, would look quite normal in Los Angeles, or San Francisco or New York.

Regardie.

Oh, there's no question about that. He'd be just one of thousands and maybe millions. EXCEPT, of course, his genius would still make him stand out more vigorously.

Hyatt.

But in terms of his homosexuality?

Regardie.

...in San Francisco it would not be noticed. But his genius would still shine very brightly.

Hyatt.

In 1984 Falcon Press is publishing Crowley's *World's Tragedy*. You wrote an introduction to this book, and you considered it to be very iconoclastic.

**Regardie.**

There were two things that stamped that book as iconoclastic, and gave it a very small distribution in 1910, when it was first published. First, it was very anti-Christian, and the second, he overtly advertised the fact that he was a homosexual, that he was a sodomite, and that the book, therefore, was not to be sold in England. It might be sold anywhere else, but not in England, or he would have wound up in jail, since sodomy was against the law. His attack on Christianity was really a lampoon. It's very very funny, and it's very blasphemous, and very eloquent, and I'm sure most of the good Christians today would find it very, very offensive. They found it offensive in 1910, and despite the amount of anti-Christian books that have been written in the last 60 to 70 years, it would still strike a number of Christians as very painful to their very, very delicate nerves. But it was a combination of those two things, his avowed homosexuality, and his total and complete contempt and hatred of Christianity, which earned that book a reputation which prevented it from being published again.

**Hyatt.**

Some people have said that you were in love with four "things" in your life...

**Regardie.**

Wine, women and song. (Laughter)

**Hyatt.**

That's only three. (Laughter) But how do you see now these four loves of yours? (H.P.B., Crowley, The Golden Dawn and Reich).

**Regardie —**

Yes, I would say that, Yes. I would say that Blavatsky was my first love. I say that she has influenced me more profoundly than almost any other occultist. I use the word occultist truly in her case, rather than occult writers. I first read her when I was about 16, and studied

her for years, and occasionally still study her. I can still open up *The Secret Doctrine* with a great deal of curiosity, and before too long find myself really involved and engrossed, and can read for a couple of hours, finding it even more illuminating than I did 60 years ago. From her, of course I ventured afield into areas indicated by her and discovered Crowley. With him, of course, my contact was much more personal than it was with H.P.B. That's because I never knew her; she died around 1890, and of course, I wasn't born for another 17 years. But Crowley was alive when I was still a young man, and without going into a number of details, I met him to become his secretary for some few years, and had a good deal of contact with him. From him I learned a very, very great deal. What I learned from him is very difficult to put into words. I don't think I learned a great deal of magic from him; I did learn a great deal of magic from his writings. *The Equinox* especially. I soaked myself in the volumes of the *Equinox* for years, and knew them backwards and forwards, inside out, etc. Crowley somehow had an enormous maturing effect on me. I was a young boy when I met him, I had just turned 20. Somehow, in his own inimitable way, he helped me to grow up and become something of an adult. I owe him a very, very great deal, a very great deal. Later we fell out, which was due to my own stupidity. After I recovered from my annoyance of a quarrel with him, I reestablished my admiration for him, and my love, if you like, and still hold him in the highest esteem, although I am a great deal more objective about him now than I ever was before. So that accounts for Blavatsky and Crowley. Then there is Wilhelm Reich. I discovered him around 1947. Again we don't need to go into the how and why. I became enamoured of him almost immediately. Within a very short period of time got myself involved in Reichian therapy, in which I stayed for four years.



Reich and I had a number of personal communications, which must remain private. I explain why in my book on Reich to be published in 1984. Lastly there is the Golden Dawn. In 1932 Crowley went off to Europe to show his paintings in Berlin, where subsequently they were destroyed by the Nazis. Anyway, he was gone for several years, and I was left at loose ends. At that time I became secretary to Thomas Burke just to keep me going. In that time I started my first literary work. I wrote two books, *The Garden of Pomegranates*, an outline of the Qabalah, which wasn't too good; it was a series of notes that were thrown together. That was followed by *The Tree of Life* which Riders commissioned me to write. I told them what I had in mind, and they gave me 50 pounds, that was \$250.00, which to me in those days was a great deal of money. In 3 or 4 months, I turned out *The Tree of Life* which though a good book, languished for a long while. A copy of it came to the attention of The Golden Dawn people through the medium of Dion Fortune. Much to my surprise, one of the chiefs of The Golden Dawn in Bristol, came to visit me, and to my further astonishment, invited me to join. One of them had had a vision, that a young man with an important book would join the Order. So they identified that with me and *The Tree of Life* and since I was at a loose end, Crowley being gone, etc. etc., I accepted it. And that was one of the wisest moves that I have ever made in my life. It was there, then, that much of my magical knowledge and experience came to fruition, and were organized. For awhile I had a teacher in the form of the Golden Dawn chiefs who lavished a good deal of care and training on me, etc., etc. I am grateful to them...very! That was a very important part of my life...It is impossible to say which is more important. All of them were, in their own ways and probably, of the four, Crowley and The Golden Dawn were the most

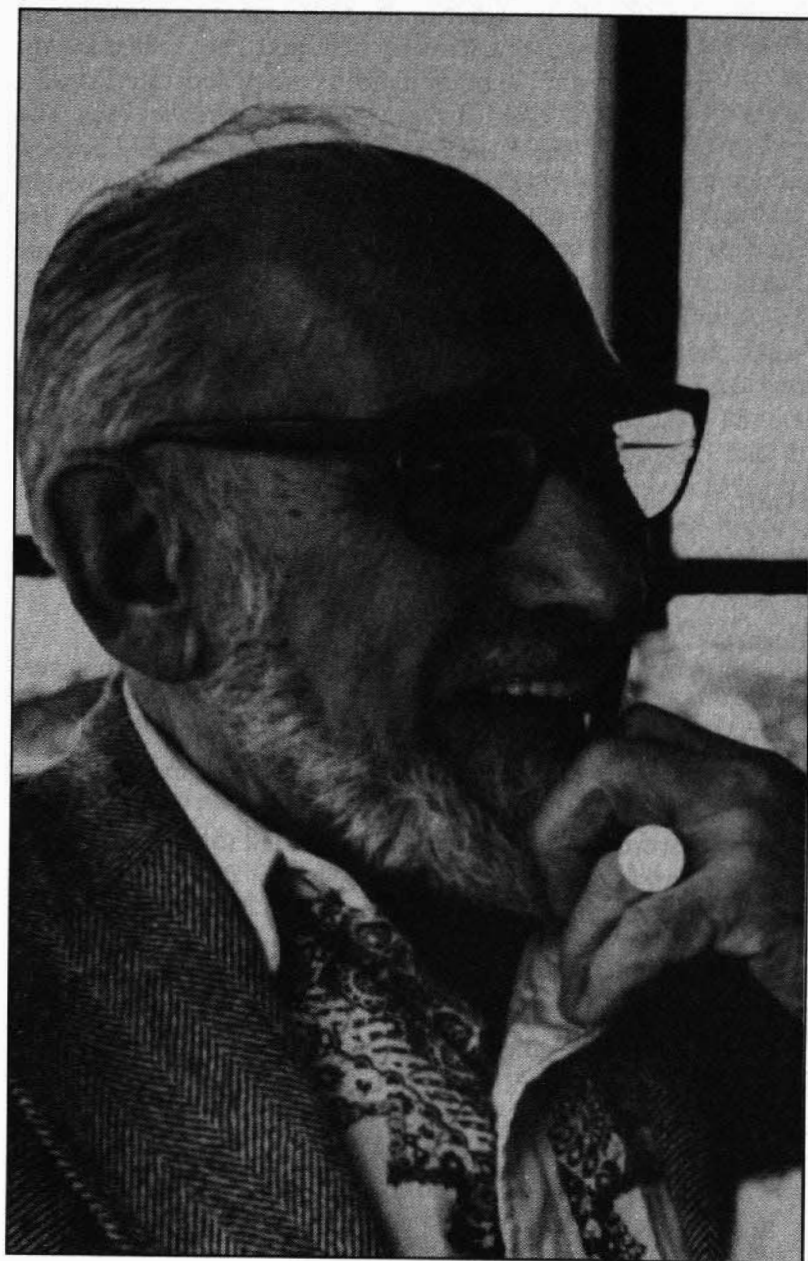
valuable. They have left indelible marks on my life, and my career if I want to use that term, but certainly on my personal life. Crowley first, and The Golden Dawn, second. On the other hand, I cannot separate Crowley from The Golden Dawn, because Crowley was The Golden Dawn, and The Golden Dawn was Crowley. Crowley, was, to use one of my earlier cliches, a graduate without honor from the Golden Dawn. He took the Golden Dawn teaching and transformed some of it, used other bits of it literally, but still it was all based on the Golden Dawn, even though he gave his Order another name, the A.A. So I felt very much at home in the Golden Dawn, and really had no problem absorbing the material, sailing through it very, very rapidly just as Crowley had many years earlier.

Hyatt.

Now you're a few days from being 78, you've seen a lot of things, you've done a lot of things. What are your present interests and what would you like to do?

Regardie.

Wine, women and song. (Laughter) Gosh, that sure sounds like Crowley, doesn't it? It's true I love good wine, beautiful women, and good music more than I ever did before! My other interests (laughter) in life are the same as they've been for the last 60 years. In other words, I am devoted and dedicated to the Great Work and I want to see it spread. I want to see The Golden Dawn renewed, reformed, started by young, vigorous, alive people with a system made much more rigid and elite in the sense of deliberately imposed discipline, with psychotherapy made an intrinsic part of the program. Teaching some of Blavatsky as providing the basic philosophy of the Golden Dawn, which it is in a very rudimentary form. Incidentally, that was one of the nice features of The Golden Dawn. It gave one very little occult philosophy compared to most other systems. It gave one technique primarily, and it was by following



the technique that you developed your own particular philosophy and point of view about life *per se*. The requirements it set down should be followed.

I trust that the Israel Regardie Foundation and The Golden Dawn Research Center, once established and guided by yourself, will see that this point of view of mine will be disseminated even after I leave this shell. This is still my goal.

**Hyatt.**

In the same sense of enthusiasm?

**Regardie.**

In exactly the same sense. I'm just as enthusiastic today about it as I was 60 years ago. I would like to see it flourish. If western civilization does go down the drain, and if I do live to see it, I would like to go down to the Southern Hemisphere and, while I don't want anything to do with directly running a temple, I would like to be in the background advising, maybe guiding, counseling, but certainly trying to insure that a very vigorous Golden Dawn System is set up somewhere.

**Hyatt.**

You have had a lot of interests, that is besides wine, women and song. You've studied yoga, Eddy and metaphysics, Crowley, psychology, Reich, H.P.B., the Golden Dawn, Jung, Chiropractic, Hassidism, and on and on. One might say you are a renaissance man, who has had a great variety of interests, in all which he has become an expert.

**Regardie.**

Well, I don't know about expert. That is a bit exaggerated. Nor am I a Renaissance man. A lot of it is by accident again. For example metaphysics. My interest in it arose under the influx of patients who were constantly talking about it. I knew very little then about it so I had to study intensely to find that it was really a rudimentary form of magic. Very rudimentary, but magic. I nonetheless became intrigued by the

personality of Mary Baker Eddy, who must have been a very extraordinary woman, as I learned when I began to study her. That led me to want to write an account of how all the modern metaphysical systems have in reality evolved from her. This is not usually known or accepted. People who are advocates of Science of Mind, New Thought, Unity, Divine Science, etc., usually play down the origins of their systems in Christian Science. But with only a little research, one soon discovers that all of them have their origins in Christian Science. Even Science of Mind. Dr. Holmes plays it down a very great deal. He claims he got his ideas from a variety of sources, but that he did study Christian Science a little bit, etc. Actually the whole thing is little else but Christian Science. In fact, he uses a name, Science of Mind instead of Christian Science, the same kind of label. So his is ultimately derived in the same way from Eddy as were the others. I derived a great deal of pleasure, while reading the literature of metaphysics and writing the book now retitled *The Teachers of Fulfillment*. So while metaphysics is different from anything else that I have done, not quite totally different, nonetheless it still fits in with the general framework as being an account of a simplified magical system with all the depth left out and simply relying upon a kind of auto-suggestion, if you like. Like the ritual of Thoth, which really consists of auto-suggestive and mnemonic phrases which are in better English than most of the Christian Science affirmations, but still consist of the same sort of thing. Yoga, particularly hatha yoga and a few others, is not much different in essence from my interest in Reich and relaxation techniques. Or rather Yoga is an elaborate extension of Reich. So later when I discovered Reich and his breathing techniques, it wasn't really that new to me. It was already part and parcel of the yoga system which I'd almost grown up in many, many years earlier. The

only thing that was new was Reich's point of view, the whole idea of the muscular armour, the character armour, but then there was nothing really tremendously new about that either, because that was an outcropping of Freud, the superego, etc., etc. It all fits together whether anyone likes it or not. The Reichians won't like what I say, nor will some of the yogis, but there it is. I have never been a true believer of any *one* thing. I take what's best for me and leave the rest behind. This is one reason I make people mad. It's hard to box me in as a pure anything. I use all and everything.

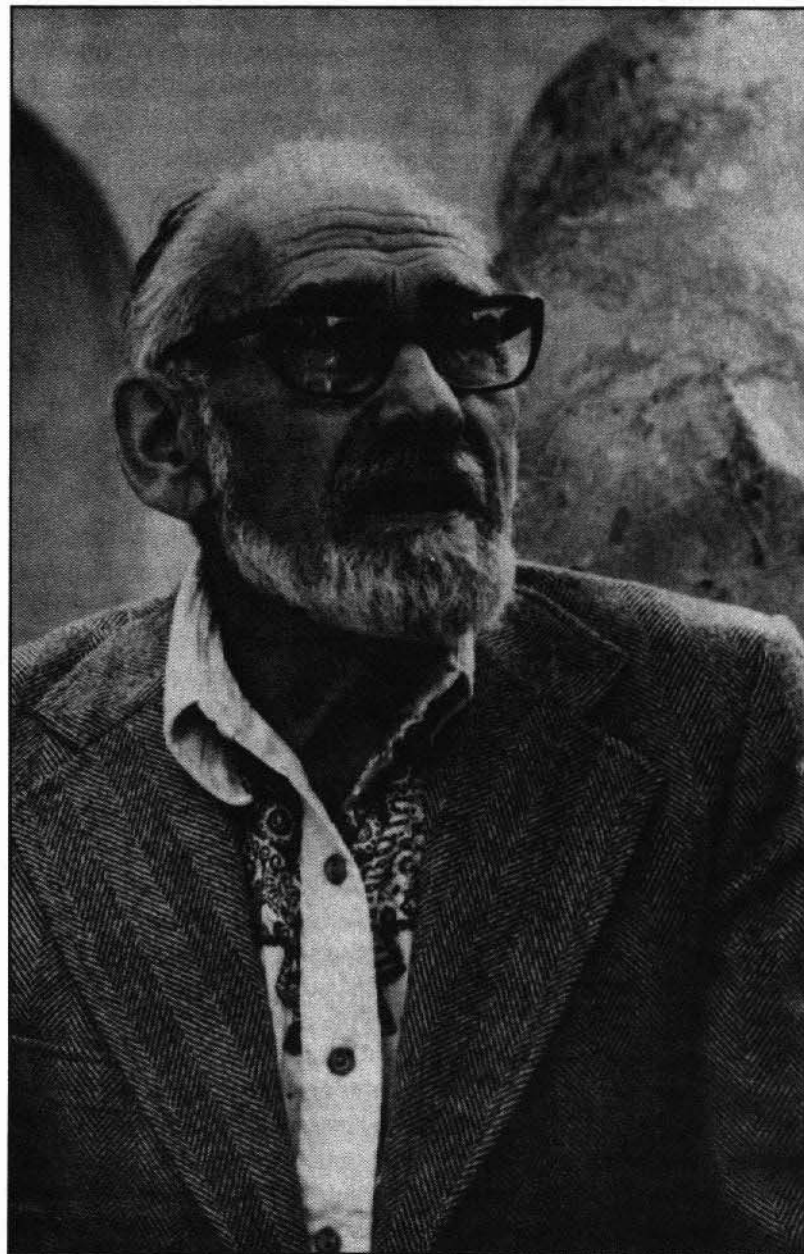
Hyatt.

If you were to sum up life in one sentence, what would you say?

Regardie.

It's a weird bloody business! I have no other cliché for life. Life is a pain at times, getting old is a pain, but I accept that. I only feel that old YHVH must have been drunk when he created this mess. Many things are arse backwards. Many are simply funny. But I firmly believe that you must have a sense of humor about the whole business, particularly if you get into this sort of work. Most people in the occult have no sense of humor. This is so important, as you try to show in your own book, *Undoing Yourself*. I know most people won't understand it. It's too complex, it's not a thing that someone can cling to. You don't let your reader rest. You're always throwing things at him. You're showing him so much. I still hold that someday it will be a classic in the field, but most people are too scared, too rigid to live through that book. Life is life, and from the occult point of view, we somehow pay off some old debts and incur some new ones, and develop ourselves as best we can, gradually and ultimately achieving the Great Work. Not in this lifetime, but perhaps in some other, and so it goes. Enlightenment and freedom are the goals.





**Hyatt.**

Thanks for the compliment, we will have to see. But if you were to choose what form you would come back in next time, in terms of reincarnation, what would you choose?

**Regardie.**

I have mentioned this to you in private. What I would like, is to come back to a decent family where I would be given a good classical education first of all. And in the second place I would like to come back into a family where they were familiar with the whole series of concepts of occultism, the Great Work, the Golden Dawn. It would be rather nice to be born into a family where the Golden Dawn would be intrinsic to their point of view, to be able to pick up almost immediately where I had left off before.

**Hyatt.**

You also said, that you might like to be a Siamese pussycat.

**Regardie.**

(Laughter) Well, that's a possible alternative! No, I'd still like to go on as I've been going on obviously for some time and that is to continue the Great Work until I become a Rajneesh. (Laughter)

**Hyatt.**

You don't want to become like Rajneesh!

**Regardie.**

No. (Laughter) Just one of the Secret Chiefs. (sic!)

**Hyatt.**

Falcon Press hopes to be bringing out a couple of articles of yours next year. One of them is on Eugenics.

**Regardie.**

Occult Eugenics?

**Hyatt.**

*Can* you expand on that?

**Regardie.**

Occult Eugenics was really inspired by Crowley's silly

novel *Moonchild*. That was such a gag, and such a burlesque, that it annoyed me. And he was so cruel in that book to everybody he knew that I wiped all that out from my mind and gradually over a period of years, an idea occurred to me predicated on this: that if a couple wanted to, let's say, bring into the world children who had "greater capabilities" they could use some of the magical techniques as a means of insuring that they would produce "better" children.

**Hyatt.**

I know we're jumping the gun, but can you discuss some of these techniques.

**Regardie.**

Magical techniques! A bedroom where they're going to copulate which they purify by the pentagram ritual. Depending upon what kind of child they envisioned, do the invoking pentagrams and hexagrams of the planets and/or signs of the zodiac, write the appropriate kind of ritual, rehearse that, and then while making love, recite the ritual with fervour. Do that several times and see if that affected the incoming reincarnating entity or attracted a higher grade being.

**Hyatt.**

That is a fascinating idea. Do you know anybody who's tried it?

**Regardie.**

No. These ideas have had some kind of circulation. Once in a while I hear from somebody, but there are obviously a lot of people who have read of it but have never written to me, so who knows? Some of these things may have been experimented with, we know nothing about them. And I wouldn't tell if I did.

**Hyatt.**

I know one thing for sure, the born again Christian movement wouldn't approve of Occult Eugenics. (Laughter, Regardie is laughing hysterically)

**Regardie.**

(Still Laughing) Oh no — no. None of what Falcon Press is publishing is going to be approved of by the born agains, or in fact even by many occultists. You guys are too free — too loose — too different.

**Hyatt.**

You are aware that occasionally we are called the Evil Press — Devil worshipers and other silly things. Of course they call you worse. On occasions our lives are threatened by people who say they are going to put bombs in our cars — our homes, offices, etc.

**Regardie.**

Those you have to accept as ever present possibilities from the mad men outside. I've received shit like that all my life. I wouldn't pay too much attention to them. However, it's really a compliment.

**Hyatt.**

I'll try not to.

**Regardie.**

They're mad, absolutely mad.

**Hyatt.**

I'll close with a statement by Dr. J. Marvin Spiegelman (author of the *Tree, the Knight and the Quest*) which he made about you "...He once more reveals himself to be an outstanding, living occult magician, and the only one to combine this with the insight of the scholar, the caring of the psychotherapist, and the religious attitude of the spiritual man."

**Regardie.**

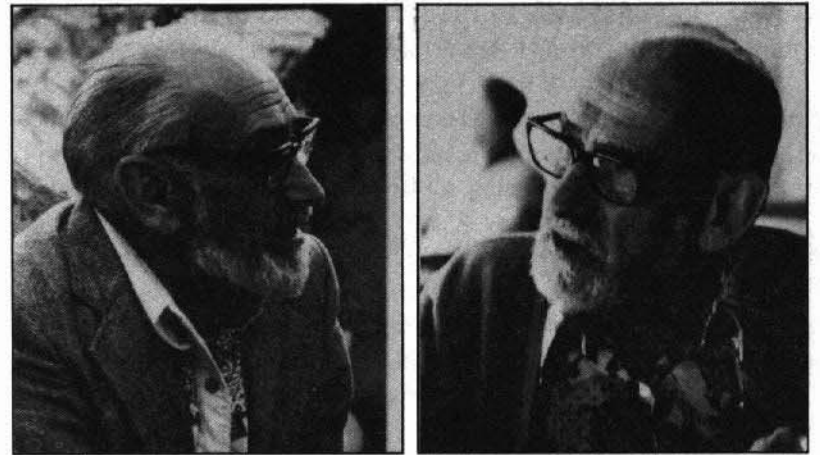
I'll accept that, but I still like wine, women and song. (Laughter)

**Hyatt.**

Then a toast to the Great Work.

**Regardie.**

Hear! Hear! So mote it be! (Laughter)



# **REGARDIE PONTIFICATES**

**SELECTED  
INTRODUCTIONS**



Introduction  
to  
Robert Anton Wilson's  
**PROMETHEUS RISING**  
by  
*Israel Regardie*

The ability to create a synthesis of diverse points of view, scientific and social and philosophical, is a rare gift. Not many are there who dare even to attempt such a task.

Imagine anyone trying to make sense of an amalgam of Timothy Leary's eight neurological circuits, Gurdjieff's self-observation exercises, Korzybski's general semantics, Aleister Crowley's magical theorems, the several disciplines of Yoga, Christian Science, relativity and modern quantum mechanics, and many other approaches to understanding the world around us! A man is required with an almost encyclopedic education, an incredibly flexible mind, insights as sharp as those whom he is trying to synthesize and *mirabile dictu*, a wonderful sense of humor.

For several years — ever since I first became familiar with the writings of Robert Anton Wilson — I have been struck with his ever-present sense of bubbling humor and the wide scope of his intellectual interests. Once I was even so presumptuous as to warn him in a letter that his humor was much too good to waste on the hoi polloi who generally speaking would not understand it and might even resent it. However this effervescent lightness of heart became even more apparent in *The Cosmic Trigger* and more latterly in the trilogy of *Schrodinger's Cat*. I have sometimes wondered whether his extraordinarily wide range of intellectual roving is too extensive and therefore perplexing to the average reader. Be that as it may, the humor and synthesis are even more marked in this brilliant ambitious piece of writing, *Prometheus Rising*.

Even if your reading has already made you familiar with some of the concepts employed by Wilson in this book, nonetheless

his elucidation even of the simplest, the most basic, is illuminating. At this moment, I am referring to the "imprint" theory which he makes considerable use of. Much of the same is true of his references to and explanation of Leary's eight neurological circuits. We become familiar with them all over again, as if they had not been introduced to us before.

Moreover I love the subtle and almost invisible use of mystical dogma that permeates all his writings. For example, consider the opening of Chapter Six. It quotes a particularly meaningful sentence from William S. Burroughs. There is no mention — nor need there be — of any anterior teaching regarding this Law of Three, as it may be called. But one doctrine that emanated from a mediaeval mystical school philosophizes that there are always two contending forces — for the sake of convenience labelled Severity and Mildness — with a third that always reconciles them. It is paramount to this doctrine, which has been stated and stated again in a dozen or more different ways throughout the centuries, culminating finally in the idea enunciated by Burroughs and of course used by Wilson.

There are dozens of similar seeds of wisdom sown throughout *Prometheus Rising* that are bound to have a seminal effect wherever and whenever the book is read. This is one of the many virtues of Wilson's book; it will leave its mark on all those who read it — and those seeds will surely take root and bloom in the most unlikely minds — as well as in the more prosaic. Tarot advocates will find the most unusual and illuminating interpretations of some of their favorite cards when he falls back on the basic neural circuits. I found them all illuminating as providing a new viewpoint which had to be integrated into my general view of such matters.

The only area where I was reluctantly inclined to be at odds with Wilson was in what I considered to be his addition to a Utopia — which he eloquently enough expresses as "the birth pangs of a cosmic Prometheus rising out of the long nightmare of domesticated primate history." The history of mankind is also the history of one Utopia after another, being enunciated with enthusiasm and vigor, calling upon all the facts of faith and science

(as they existed at that moment in space-time) to corroborate the fantasy. A decade or maybe a century elapse — and the fantasy is no more. The Utopia has gone down the drain to join all the other Utopias of earlier primates. However, I sincerely hope that Wilson is *right* in this case.

Now I am not unmindful of the fact that the Utopia of which Wilson speaks, echoing many of the best scientific and philosophic minds of our day, is a distinct possibility at *some time*, but that it could occur within the next decade seems rather improbable to me. It seems improbable of course only in terms of the current state of world enlightenment, or lack of it, and because it implies a "miracle" occurring in vast numbers of living primates simultaneously — whatever semantic theories are involved in the meaning of the word "simultaneously."

Anyway, this is a minor point considering the seminal brilliance of the greater part of this enlightening book.

In a previously written book, Wilson wrote that in "1964, Dr. John S. Bell published a demonstration that still has the physicists reeling. What Bell seemed to prove was that quantum effects are 'non-local' in Bohm's sense; that is, they are not just here or there, but both. What this apparently means is that space and time are only real to our mammalian sense organs; they are not *really* real."

This writing reminds me so much of the Hindu concept of Indra's Net. The latter is sometimes described as being a great net extending throughout the whole universe, vertically to represent time, horizontally to represent space. At each point where the threads of this Indra's net cross one another is a diamond or a crystal bead, the symbol of a single existence. Each crystal bead reflects on its shining surface not only every other bead in the whole net of Indra but every single reflection of every reflection of every other bead upon each individual bead — countless, endless reflections of one another. We could also liken it to a single candle being placed in the centre of a large hall. Around this hall tens of mirrors are arranged in such a manner that, when the candle was lit, one saw not only its reflection in each individual mirror, but also the reflections of the reflections in

every other mirror repeated *ad infinitum*.

One of the several virtues of *Prometheus Rising* is that Wilson using Leary's neurological circuits believes that a new philosophical paradigm is about due. In reality, this is really Wilson's answer to my proposed criticism of his Utopian fantasy. It may not be within a decade that we shall realize whether it is true or false. But that is not important. What is clear is that thanks to the insights of many modern thinkers, major new intellectual findings do not come solely from the slow drip and grind of tiny new discoveries, or from new theories simply being added to our present armamentarium of time-honoured truisms. Rather, quantum leaps in outlook a la Teilhard de Chardin, occur with a fantastic jump to a new horizon or level of perception. This insight usually comes from a revolutionary *overview* which realigns or transforms former thinking into a new and more enlightening frame of reference.

This dovetails with his equally fascinating thesis that everything alive is really *alive* in the fullest and most dynamic sense of the word. It twitches, searches, throbs, organizes and seems aware of an upward movement. Twitches seems almost the right word, recalling to mind the myoclonisms of Wilhelm Reich's vegetotherapy which, at some time, are infinitely disturbing to the patient on the couch who, because of them, feels he is falling apart, being shattered into a thousand pieces. He isn't really. It is as though the organism were gathering itself together for an upward or forward leap into the unknown, to a higher order of looking at things.

The transition to a higher order of functioning — or hooking on to a higher neural circuit — is often accompanied by considerable anxiety or a turbulence in personal life which seems as if the organism were falling apart or breaking up. This phenomenon of instability is really the way that every living organism — societies, human primates, chemical solutions, etc. — shakes itself, as it were, by myoclonisms or similar convulsions into new combinations and permutations for higher and new levels of development. So perhaps the space-time Utopia of a new area of primate exploration has some validity after all, as indicating that

the more vigorous the disturbance or myoclonism the greater the quantum jump into a higher neurological circuit. This is one reason why I firmly believe that the transition to the next spiral will not be smooth nor without much suffering and chaos.

All of which suggests, with Wilson and Leary, that the brain is considerably more sophisticated than any of us previously had imagined. It is quite possible that it operates in dimensions so beyond the lower neural circuitry that it occasionally "throws us a bone" every day so that we can continue to function in the make-believe world of everyday status quo. In the meantime, it is a multidimensional structure at ease in far more than the narrow primate world we have been programmed to live in. It may interpret waves and frequencies from other dimensions, realms of "light", of meaningful unrestricted patterned reality — that are here and now — and which transcend our present myopic tunnel realities of our rigid perceptions and conceptualizations of space and time.

If so, then the title of this book *Prometheus Rising* is representative of more than a catchy title to a profound fascinating book. It becomes a title, instead, to the very attempt which we are now making to reach beyond ourselves with a quantum leap into a new world which has been envisaged only by a very few. Wilson is one of this group who are preparing themselves and if we allow them, the rest of us, to take our place in the New Aeon.

I will close with a quote from Wilson, "We are all giants, raised by pygmies, who have learned to walk with a perpetual mental crouch. Unleashing our full stature — our total brain power — is what this book is all about."

Phoenix, Arizona  
July 1983



Introduction  
to  
Richard Satriano's  
**VITVAN**  
**AN AMERICAN MASTER**  
by  
Israel Regardie

This book by Richard Satriano presents a sincere and vivid picture of a really genuine Gnostic teacher who has lectured all over this country and written extensively. Paradoxically, Vitvan is little known to the vast mass of contemporary occult readers. Many factors are probably responsible for this anomalous situation. First, some of his writings were privately published. Generally speaking, this does not assure them of an immediate wide distribution. It takes many years for them to percolate down to the general public.

Another factor, perhaps more significant, is that he was a firm disciplinarian in spiritual and psychological matters. This would not endear him to those he customarily referred to as "meta-fizzlers." One of the most outstanding of his achievements was the coupling of general semantics with the age-old Gnosis. Few other teachers have attempted this — see some of the letters, for example, in *Magick Without Tears* by Aleister Crowley, or *Insights for the Age of Aquarius* by Gina Cerminara — but not one of them has been half as successful in this as has Vitvan. It may well be that this alone will gain him and his teaching about the Light-energy world we live in true immortality.

"Few mystics or occult teachers have taken general semantics to their bosoms. Most of them, I fancy, know nothing about the subject. A few hold it in disdain, perhaps out of fear. With considerable pleasure, I urge every student to read *The Problem of Good and Evil* or *The Christos* by Vitvan (School of the Natural Order, Baker, Nevada). Both of these books attempt to correlate the ancient wisdom both of the East and the West with the techniques of Count Korzybski who developed general semantics.

Reading this literature should considerably broaden the mental and spiritual horizons of the sincere and serious student. It will also help him keep a level head where the occult jungle is concerned, so that he will not fall prey to the vast mass of fantasy and hysteria which has sadly infiltrated this field."

The above paragraph was originally written several years ago. It was included in an introduction to a new edition of an old book of mine. What was written then still strikes me as being valid today — even more so, when the whole field of occultism and mysticism, and all that may be included in these terms, is expanding beyond belief.

I have known of the writing of Vitvan for at least a score of years. Those who first introduced me to his work gave me tantalizing little tidbits of personal data which assuredly did help in making him come alive as a human being. This excellent introduction by Richard Satriano is most illuminating and informative where the fundamental biographical events of his life are concerned. Many of the facts described herein I was not familiar with at all. To mention one example: I experienced a great sense of pleasure in discovering a few details of his relationship with Mozumdar, his teacher. There are references here and there in Vitvan's writings about this teacher, but nothing quite so explicit and detailed as those written about by Satriano.

All in all, this slender volume by Satriano should prove invaluable in introducing the general reader to Vitvan. It is a well-written, thought-provoking and inspiring little book, presenting a warm and at times profoundly moving appreciation of a great Teacher. The author has drawn heavily on Vitvan's own words. Satriano hopes thus we will the better appreciate Vitvan's spiritual experiences from which he abstracted his present-day Gnosis. It is most reminiscent of what Mme. Blavatsky wrote decades ago in *The Secret Doctrine* that the latter is "the accumulated Wisdom of the Ages...It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and verify the traditions passed orally by one early race to another...No vision

of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experiences.”

Vitvan went through the same processes, and checked and verified all the ancient findings. His modern presentation of the ancient teaching, however, is couched in the language of the 20th century — the century when the sciences triumphed to make fantastic excursions into space. The “inner space” which they have neglected became his special province. And all that he wrote and taught over the long years was in elaboration of this, the structure-function-order of the Eternal Wisdom.

Many years ago I used the phrase, “the days of the giants are over.” Indeed they are. Vitvan was one of those remarkable giant-men who appear so rarely in world history and of whom there are so few that they become in due course of time milestones along the trail of our evolutionary struggles. Credit is due to Richard Satriano in *Vitvan: An American Master* to have so clearly depicted and painted a full-size picture of what a giant thought and felt and did. No one previously has quite accomplished what Vitvan did. Most teachers have been partitive: expounding this or that phase of the ancient wisdom. Vitvan attempted to present an over-all view of the Gnosis couched in current scientific and philosophical language. He makes demands on his readers. His work does not permit a cursory overview from cover to cover.

He stands relatively alone. He was a gigantic figure in a desert inhabited only by a mere handful of human Joshua trees whose arms are uplifted to the Infinite and Eternal.

Studio City, California  
27 September 1976

Introduction  
to  
Aleister Crowley's  
**THE LAW IS FOR ALL**  
by  
Israel Regardie

In the year 1920, Aleister Crowley established his Abbey of Thelema in the village of Cefalu in Sicily. There he wrote his commentary on *The Book of the Law*. It is in many ways the most important and powerful document he ever penned. For the first time, he recorded with some degree of completeness his basic attitudes toward sex and love. He had never attempted anything comparable before. Here and there, it is true, were some sporadic excursions into the subject, but any comprehensive delineation of the doctrine of his heart, as it were, somehow always got sidetracked despite his extensive literary output.

I

In the book *Magick without Tears* (Phoenix: Falcon Press, 1983), he had made some significant but short remarks about the triad of sex, drugs and religion. His commentary is in reality a systematic elaboration on all three matters in addition to the topic of violence, which has only recently zoomed into the headlines throughout this country.

For example, so far as sex is concerned, Crowley rhapsodizes:

We of Thelema are not the slaves of Love. “Love under Will” is the Law. We refuse to regard Love as shameful and degrading, as a peril to body and soul. We refuse to accept it as the surrender of the divine to the animal; to us it is the means by which the animal may be made the Winged Sphinx which will bear man aloft to the House of the Gods.

Our current sexual attitudes, which he constantly attacked,

are irrational. The Supreme Court of the United States has defined pornography in such a way that to write about sex and sexual acts is approved so long as the writing does not stimulate lascivious or sexual feelings. The writing must be kept subservient to the dictates of social significance and art — a fundamentally sex-negative outlook. Such a ruling is analogous to saying that it is legitimate for a writer to describe gourmet foods or fine cooking without stimulating the appetite or making one's mouth water, or that a writer may describe the beauty of the Greek isles and the clarity of sky and air, but only in such a way that no reader becomes imbued with the desire to travel there. None of this makes any sense. If a woman reads a fashion magazine describing new clothes without feeling moved to acquire a new wardrobe, then quite evidently the writing has failed to achieve an effect, and the magazine should go out of business.

A young contemporary writer, Mark Gerzon, wrote recently that the major characteristic of the young people's rebellion against the sexual values of adult society is perhaps the practically total rejection of tradition by many of his generation. He then adds that those of his generation are characterized by their psychological orientation, their need to be involved, and their awareness that the essence of life is human relations. The acceptance of current social values, he feels, leads to emotional isolation. So it is of little wonder that many young people react to socially patterned sexual frustration with such vehemence. Even marriage, which society offers as the answer to their problems, comes under criticism. Marriage, as it is now, seems hardly the answer.

Regarding the next topic, drugs, Crowley sermonizes in his commentary:

Therefore they [the puritanical slaves] fly to drink and drugs as to an anesthetic in the surgical operation of introspection.

The craving for these things is caused by the internal misery which their use reveals to the slave-souls. If you are really free, you can take cocaine as simply as salt-water taffy. There is no better rough test of a soul than

its attitude to drugs. If a man is simple, fearless, eager, he is all right; he will not become a slave. If he is afraid, he is already a slave. Let the whole world take opium, hashish, and the rest; those who are liable to abuse them were better dead.

This may or may not be valid reasoning. Marijuana and perhaps lysergic acid (LSD) may be taken without threat of physical addiction. The reasoning is hardly valid when heroin and morphine are concerned. The facts are too evident in the social debacle of today. Crowley himself struggled for several years toward the end of his life to free himself from addiction to heroin — unsuccessfully. It had originally been prescribed for him in 1919 by a physician for the treatment of his bronchial asthma. Much in the preceding passage has to be dismissed as fine-sounding rhetoric, not fact, written during Crowley's own intoxication with heroin.

Again, compare this with some of Gerzon's thinking on the same topic. His book *The Whole World Is Watching* (New York: Paperback Library, 1970) should be read as an adjunct to Crowley's commentary.

The current reaction to popular psychedelic drugs in the West suggests that the individual feels he was not aware of his life to the maximum before using these drugs. The cumulative effect of psychedelic exaltation is to feel more aware (i.e., more open and prone to perceive) of the beauty that is part of life. The common reaction is that the drug user realizes that, despite the luxury, the ease, and the convenience of modern culture, its members are missing much of the beauty and pleasure they could experience.

According to drug ideology, the inner, psychic world is made more sensitive, much like the senses. It is clear to the devotee that mental associations are liberated from the constraints imposed upon them by cultural patterns. Memories and feelings usually repressed are freed. The college generation uses drugs as tools for furthering self-analysis designed to eradicate the self-defeating engrams that have been left by mass society.



Religion, in the commentary, gets the following treatment by Crowley:

There are to be no regular temples of Nuit and Hadit, for They are incommensurables and absolutes. Our religion, therefore, for the people, is the Cult of the Sun, who is our particular star of the Body of Nuit, from whom, in the strictest scientific sense, come this earth, a chilled spark of Him, and all our Light and Life. His vice-regent and representative in the animal kingdom is His cognate symbol the Phallus, representing Love and Liberty. Ra-Hoor-Khuit, like all true Gods, is therefore a Solar-Phallic deity...

All those acts which excite the divine in man are proper to the rite of invocation.

Religion, as understood by the vile Puritan, is the very opposite of all this. He — it — seems to wish to kill his — its — soul by forbidding every expression of it, and every practice which might awaken it to expression. To Hell with this Verbotenism!

In particular, let me exhort all men and all women, for they are Stars! Heed well this holy verse!

True Religion is intoxication, in a sense. We are told elsewhere to intoxicate the innermost, not the outermost; but I think that the word "wine" should be taken in its widest sense as meaning that which brings out the soul. Climate, soil and race change conditions; each man or woman must find and choose the fit intoxication. Thus hashish in one or other of its forms seems to suit the Moslem, to go with dry heat; opium is right for the Mongol; whiskey for the dour temperament and damp cold climate of the Scot...Religious ecstasy is necessary to man's soul. Where this is attained by mystical practices, directly, as it should be, people need no substitute...

He could have added that the clear vodka is ideal for the manic-depressive Russian in his icy cold climate, and that rum

is appropriate for the Caribbean and the Polynesian areas.

That Crowley is writing directly for the young people of today is self-evident. The commentary is to be contrasted with Gerzon's criticism of religion as practiced in America today.

Religion in American society, Gerzon feels, has come to appear so hypocritical that young people feel they can gain more by turning to the religions of other cultures. The God presented to this generation by adult society is a shallow one. It is a God donated to the parents by their parents before them who had been raised in nineteenth-century fundamentalism. But the God this generation's parents were given in their childhood didn't fit in post-World War II American society. Most parents were unable to reject the religious beliefs of their childhood, but somehow could manage to adapt their social behavior to the secular consumption-and-prestige oriented culture of the 1950's and 1960's. This generation saw and rejected the ambivalence of the religious values of adult society exemplified in their parents.

And so far as violence is concerned, Crowley vividly expresses his point of view thus:

Fight! Fight like gentlemen, without malice, because fighting is the best game in the world, and love the second best! Don't slander your enemy, as the newspapers would have you do; just kill him, and then bury him with honour. Don't keep crying "Foul" like a fifth-rate pugilist. Don't boast! Don't squeal. If you're down, get up and hit him again! Fights of that sort make fast friends.

Would that Crowley had been able to fight in this way — instead of merely preaching it!

Throughout the second chapter of the commentary, and only occasionally in the third, is the recurrent theme, a chorus as it were, of "the Christians to the Lions." He is here expressing his thoroughgoing contempt for Christianity in all its forms, a contempt which had its origins in his early revolt against the excessive fundamentalism of the Plymouth Brethren, the religion

of his parents. "My primary objection to Christianity," he writes here, "is 'gentle Jesus, meek and mild,' the pacifist, the conscientious objector, the Tolstoyan, the passive resister."

Every now and again, he begrudgingly strives to make an exception of the Catholics in Latin countries, feeling that they were essentially pagan in outlook, only to revoke it a few paragraphs later. All Protestants of every denomination come within the jurisdiction of his condemnation to the lions. The Jews are also condemned roundly, though in one paragraph he confines his condemnation to Jews living in America. Apparently, they are not bellicose enough to come up to his standards. He did not live long enough to see a handful of Israelis take on the surrounding Arab nations who numbered millions. Though *Liber Legis* does mildly castigate the Moslems, Crowley still retains his profound admiration for the so-called manliness of the Arab, his courage and ferocity. It may be that his homosexual experiences in the Sahara influenced profoundly his attitude toward them.

There is also some magnificent if wild humor in these pages. Whether it is intentional or inadvertent is hard to judge from the nature of the remarks. But his panagyric about Woman — which would in part please the current feminist movement, and horrify them at the same time — is so outrageously funny as well as rhetorical, that it should become a classic of the English language to be employed whenever the "fair sex" needs mentioning. The first of these reads:

Hence, the pretence that a woman is "pure," modest, delicate, aesthetically beautiful and morally exalted, ethereal and unfleshly, though in fact they know her to be lascivious, shameless, coarse, ill-shapen, unscrupulous, nauseatingly bestial both physically and mentally. The advertisements of "dress-shields," perfumes, cosmetics, anti-sweat preparations, and "beauty treatments" reveal woman's nature as seen by the clear eyes of those who would lose money if they misjudged her; and they are loathsomely revolting to read. Her mental and moral characteristics are those

of the parrot and the monkey. Her physiology and pathology are hideously disgusting, a sickening slime of uncleanness.

Her virgin life is a sick ape's, her sexual life a drunken sow's, her mother life all bulging filmy and sagging udders.

This is countered by:

Not only art thou Woman, sworn to a purpose not thine own; thou art thyself a star, and in thyself a purpose to thyself. Not only mother of men art thou, or whore to men; serf to their need of Life and Love, not sharing their Light and Liberty; nay, thou art Mother and Whore for thine own pleasure; the Word I say to Man I say to thee no less: Do what thou wilt shall be the whole of the Law!...

There is a Cry in an unknown tongue, it resounds through the Temple of the Universe; in its one Word is Death and Ecstasy, and the title of honour, o thou, to Thyself High Priestess, Prophetess, Empress, to Thyself the Goddess whose Name means Mother and Whore!

However — and this is the most important issue — anybody who hitherto had entertained any doubts or misconceptions as to what Aleister Crowley stood for concerning these topics and life itself, must now find here some absolute clarification. If for no other reason than the above, his commentary expounding his life philosophy represents a high-water mark in Crowley's literary and spiritual career.

It would be wise to remember that Crowley reached his majority in the *fin-de-siecle* when some very good minds as well as many dilettantes were attacking the establishment in Great Britain. There it was represented by Queen Victoria, whom many regarded as the staid and last bulwark of Christian morality and order.

There was as yet no psychoanalytic literature to reveal what volcanic force and fire burned in man's unconscious deeps. Freud

had begun hesitantly and falteringly to write in 1895, and then only in German. It took many years for his explosive and shattering ideas to filter down through the different European languages, including English, and reach the intelligentsia.

By then, Sir Richard Burton had translated *The Arabian Nights*. It included some erudite footnotes together with a lengthy appendix mostly about the geography and distribution of homosexual practices. In addition, there were some few other enterprising and original souls represented by the *Yellow Book* and similar literary ventures.

There was, however, no clear delineation or final formulation of a general creed of sexual liberation, save for the idealistic writing of a very few writers. Even in the year 1904 when *The Book of the Law* came to be written down, Europe and America were still bound up in the heavy iron chains of Judeo-Christian morality. God was not dead — yet, though Nietzsche had tried his utmost to inter him. Nor had any great majority of that generation made any concerted move to scrap the existent moral and social systems. It is true that just prior to World War II there was a widespread pacifist movement. However, it ended almost wholly with the German invasion of Poland and the Japanese aerial assault on Pearl Harbor. That generation, however, was pacifist only, not having yet come to formulate any concept of a total rejection of *all* of society, including its roots and foundations.

It has only been in recent years, with the rise of this current generation — white as well as black — the descendants of the Beat generation, that contemporary standards have been challenged successfully and are in danger of being overthrown. *The Sexual Revolution* and other timely and important books written by Wilhelm Reich in the 1930's and early 1940's, obviously have had a great deal to do with this challenge. In fact, he was a pioneer where this great social work is concerned, and is being widely read today.

Aldous Huxley perhaps leads off the contemporary parade with his little book, *Doors of Perception*, written after his mescaline experience. That book and that experience demonstrated to the world at large that fixed and conventional attitudes toward

general living were arbitrary and could be transcended in a sensory and mind-expanding experience, initiated by certain drugs. Many others, it is true, had written of this long before Huxley's time and his book. De Quincey, Ludlow, Baudelaire, and many others had experimented with psychedelic drugs. (See *The Marijuana Papers*, edited by David Solomon; New York: Signet Books, 1966.) But none of these people seem to have made the considerable impact on the general public that Huxley achieved.

I am almost of the opinion that it was not until Leary, Alpert and Metzner overtly began to experiment with psychedelic drugs, thus earning their expulsion from Harvard University in the 1960's, that an insidiously quiet but overwhelmingly powerful movement was initiated, which would spread across not merely the United States but all over Europe and in fact the whole world. While we need not be in accord with the overfacile slogan, "Turn on, tune in, and drop out," nevertheless, Leary deserves great commendation for his heroic efforts to state the unpopular facts regarding the sacramental usage of drugs, regardless of what his motives may or may not have been.

More closely than anybody else, he seems to have approached the attitudes of Aleister Crowley almost exactly. I made some comparisons of these not too long ago in *Roll Away the Stone* (St. Paul, Minnesota: Llewellyn Publications, 1969). In fact, while reading Leary's interview with one of the editors of *Playboy* magazine some years ago, it seemed almost possible to hear the overtones of Crowley speaking a half-century previously. For it was in that interview that Leary expounded not only the possibility of the transcendental experience in the usage of marijuana, etc., but its tendency also to liberate sexual drives and feelings, which was the reason, so he felt, for the opposition by the establishment.

In this I am not to be construed as condoning the *indiscriminate* usage of drugs — certainly not those labeled "hard" narcotics. These are definitely not for young people to play with, nor adults, either, for that matter. Intelligent familiarity with usage, purpose and pharmacodynamics of the psychedelic agents is still required for those old enough to use them seriously. Otherwise there may be an increasingly large harvest of psychotic breakdowns



— heavy enough at this writing — due to spontaneous eruptions from an unconscious psyche whose thresholds have been recklessly opened up by ignorant tampering. The dangers are real enough, and need to be evaluated, and the psychological stability of the users estimated. With such knowledge and with proper (that is, trained or professional) supervision, experiments can be carried on with a view to determining how deeper self-knowledge and perception may be possible.

I do not deny that there have been many disasters due to the contemporary use of drugs. The doubters should visit any mental hospital. I am sure that there must be thousands of ill-advised users who have fallen heir to psychic disaster. There are bound to be many who, for one reason or another, have become victims of this rebellion. This is the price that unfortunately does have to be paid.

If marijuana and lysergic acid, with its attendant disasters, are the means of opening a whole new generation to the "cult of the occult," as Rollo May once termed it, then that really is a very small price to pay. I take the viewpoint of Crowley here. If some are overcome and die or are killed, then they are merely through for this incarnation and free to resume the struggle for freedom in the next life. One has to view man's progress not merely in the light of the here and now, which is important enough, but also *sub species eternitatis*.

*Never the spirit was born,  
The spirit shall cease to be never.  
Never was time it was not,  
End and beginning are dreams.  
Birthless and deathless and changeless  
Remaineth the spirit for ever;  
Death hath not touched it at all,  
Dead though the house of it seems!*  
—Sir Edwin Arnold  
*The Song Celestial*

It is worthwhile to quote directly from *The Whole World Is*

*Watching*, for the young author has something most important to add in this connection:

Marijuana was not invented in 1965. It is ancient. Even in America it has been used for decades in urban sub-cultures and in rural areas where it grows wild. The only thing that is new is the extent of alienation in white, middle-class, educated young people and their consequent openness to the values of pot-smoking. Much of the recent severe criticism of marijuana is the result not of new and more accurate research but of the spread of its use into "respectable" society...

Unaware of the nature of youth culture, most adults consider the popularity of marijuana as ephemeral as that of a new dance. "Oh, those kids!" an old lady exclaimed to me. "It's a new dance or a new singing group every few months. And now drugs too. The fads pass, but some of them are dangerous." This lady felt that drugs were something that just caught kids' fancies. Complacent adults sit back and wait for pot to go out like the hula hoop.

What is frightening is how poorly these adults read the signs of their own culture. Rather than being a passing breeze (or smoke fume), marijuana is an element of youth culture that has taken root in the soil of this generation's psychological alienation. The plant will not be uprooted unless the deep roots of discontent are recognized. Drug usage will not diminish as long as the alienation in youth culture grows.

Before leaving this topic of drugs, attention ought to be directed to some observations of Dr. Don Wilson who, for three years, served as a prison psychologist at Fort Leavenworth. He wrote the popular book, *My Six Convicts*, as a result of that experience, but some of his shrewd observations and conclusions seem to have been entirely overlooked during the past two decades. For example, he wrote: "The physical damage done by the

phenobarbital compounds is more insidious and extensive than that of the dangerous drugs under discussion." And so far as marijuana addiction is concerned, he wrote as long ago as 1952:

The upper- and middle-class users in medicine, business, law, engineering, teaching and the theater use discretion, watch their health, show none of the symptoms of addiction, and are almost never detected or apprehended. Statements regarding this high-class user are based on individual observation, while researches made on masses are heavily weighted with people from the wrong side of the tracks who are maladjusted, maladroit and inadequate in the face of life and pressure.

It is in the nature of things that vast movements in one direction are followed by a movement in its direct opposite. In fact, we already see the beginning of what may be an extensive backlash against drug usage, the youth revolt, college demonstrations, and black violence. It may almost seem as if most of the modern progressive movements will be negated and replaced by the most conservative trends. It is also in the nature of things that the backlash will be succeeded by its opposite. In due time, however, what little progress was involved in these pendulum swings will become apparent. But this may not be clarified for some hundreds of years, at least until the new Aeon really gets under way. We are merely in the opening stages of this Age of Aquarius, and there is likely to be a great deal of instability until the essential characteristics of the Age assert themselves.

More and more evidence presents itself to indicate an ever-widening alienation between conventional society, i.e., the establishment, and the younger generation. The better the education of the latter, the wider seems the alienation. In other words, this generation does not fit into society as we know it. Their aims, ideals and standards bear little relation to those widely accepted. To be alienated, states Gerzon, certainly does not imply that one has to be sitting on the curb, barefoot, somewhere on

Sunset Strip, with a beard on one's face, beads around the neck, and a joint hanging from the corner of the mouth. To be alienated means to be dissatisfied with the kind of personality and life experience that our culture recognizes and expects. The number of possibly alienated young people far exceeds the estimates behind which adult society hides from the truth.

It is for them, then, that Crowley wrote his commentary. They are the early representatives of the Aquarian Age, the Aeon of the new crowned and conquering child Horus, the Lord of the New Aeon. They are the love children who are violent and militant and epicene — simultaneously. One of the commonest of current jokes relates to the difference between the two sexes becoming so flimsy as to render recognition at first sight almost impossible. A couple of youngsters go to a gynecologist. They both have long hair, smooth, girlish skin and faces, and wear fringed leather jackets and worn blue jeans. The doctor, not wishing to embarrass them by asking which one of the two was the girl in need of attention, asks instead, "Which of you has the menstrual cycle?" They both answer, perplexed, "Oh — we drive Hondas!"

One of Crowley's most frequently expressed ideas was that as the years progress into this new age, more and more people will come into incarnation with bisexual characteristics. They will be epicene. I never expected to see this statement corroborated as early as it has been.

For example, homosexuals who previously had kept themselves well concealed from public view are now emerging in full sight. I am thinking specifically of Los Angeles where a gay liberation group is overtly declaring itself, but this is the case elsewhere too. There have been several mass demonstrations, and announcements are regularly publicized naming their meetings for all to see and attend. Harassment from police authorities still exists but is diminishing, and in due course must cease altogether. It is more than likely that their numbers will grow considerably as others, who previously were cautious and frightened, come out of hiding. Current laws relative to homosexuality will have to be modified or repealed as they have already been in Great Britain.

Female homosexuals, lesbians, are also undergoing a similar

metamorphosis. Practically the entire front page of one section of the *Sunday Times* in Los Angeles was recently given over to a frank discussion of lesbians and their characteristics and problems in modern society. What is particularly interesting in this connection is the developing insistence that the sexual deviate is not sick, or no more sick than the average heterosexual in our society. Those of us who retain a static psychoanalytic orientation relative to homosexuality, male or female, were all too prone to attribute homosexuality to basic dynamic factors and conflicts in childhood. This was my point of view expressed in *The Eye in the Triangle*, published by Llewellyn Publications in 1970 but begun around 1965. Less and less credibility is to be attached to this attitude today and I think the change is a healthy one.

"Ye are against the people, O my chosen." The common man is the advocate of commonness. A new name has recently been coined for this specimen of humanity. Roger Price has written a new book entitled *The Great Roob Revolution* (New York: Random House, 1970).

The author paints a picture of the Roobs — mass men, the *homo normalis* so contemptuously named by Reich — having come into their own as a dynamic social force. Since their numbers are overwhelming and they are enjoying affluence for the first time, they are attempting to impose still further their ideas and attitudes upon the total population. Mass taste rules the world.

If this is indeed the case, then evidently in these transitional stages of the New Aeon a great deal of public ferment and disorder is certain, at least in the early years. For *The Book of the Law*, as quoted above, is adamantly against the rule of mass man. We shall witness many disturbances in the years to come as their bad taste in social organization, religion and politics gradually increases and then diminishes.

The mid-fifties were characterized by theories and feelings that a revolution in social thinking was overdue. Apparently, however, no one could work up enough of a head of steam to get things moving. But the theoretical concepts were there. For example, I am thinking of one fine psychological writer in particular, the late Robert Lindner. He was the author of

*Prescription for Rebellion* which almost made the mark, though I suspect the time was not yet ripe for the emergence of a movement to devise widespread change of patterns of thought and behavior. Attention needs to be redirected to it, however, because there are some saving principles enunciated there.

It was basic to his thinking that all Western society is "neurotic" since Western man lives only according to taboos, myths, legends — beliefs without foundation in fact. Yet the average psychiatrist, Lindner complained, tries to "adjust" his patients to placid acceptance of a maladjusted society. This procedure has caused many to condemn psychological practice as a "quack religion." And so it is, according to Lindner, whenever it offers the individual no more than resubmergence in mass man. If psychological science is sound, then in order to save Western man, our fundamental behavior and basic beliefs must be made to yield to the efforts of informed rebels. It has taken several years for the "informed rebels" to surface and make their influence felt.

As I understand it from frequent discussions with patients from the young hip generation, many of them turned on to the new sexual, social and political attitudes through their initial use of marijuana. However much some adults may be shocked and horrified by this revelation, it is more than clear that the psychedelic drugs have to take prime place as factors responsible for the overturning of contemporary moral, religious and social standards, for the transvaluation of values. This is the prelude to an eventual development of a radically new code of behavior and therefore a radically new type of society, as indicated by *The Book of the Law*.

Who could have foreseen in 1904 that the world was about to take a radical turn in the direction of chaos and disaster? It seems that the rationalists then were absolutely convinced that more education, more commerce, more science, more of everything was on its way; and that these would initiate the golden age of peace, security and universal brotherhood.

For example, in *This Fabulous Century* (New York: Time-Life Books, 1970) were several statements typifying the above attitude. At the opening of the century, Mark Hanna of Ohio said,



"Furnaces are glowing, spindles are singing their song. Happiness comes to us all with prosperity."

And the Rev. Newell Dwight Hillis of Brooklyn wrote, "Laws are becoming more just, rulers humane; music is becoming sweeter and books wiser."

Those of us who knew the League of Nations, and who believed in its present-day successor the United Nations, had high hopes initially that here were the answers to many age-old problems and that nations would not go to war any more. They would lay down their armaments and turn them into pruning hooks and the lion would lie down with the lamb. How wrong we were! And how unaware of the fundamentally biological facts of human nature, as indicated in *African Genesis*, for instance. But *The Book of the Law* and Aleister Crowley correctly assessed the situation as no one else had. That is the miracle. And whatever criticism I or anyone else may level at Crowley, we have to come to terms with the total revolution predicted by that book as early as 1904. This is Crowley's justification. And this is the final warrant demanding that at least he be given a fair hearing.

In *Magick without Tears*, Crowley discussed his serial publication *The Equinox* and his motives for publishing it. One of his remarks is fascinating: "They [the Secret Chiefs of the Order]...were agreed on measures calculated to assure the survival of the Wisdom worth saving until the time, perhaps three hundred or six hundred years later, when a new current should revive the shattered thought of mankind."

In the last chapter of *The Eye in The Triangle*, I had interpreted one verse in *Liber Legis* to imply that a holocaust or a vast natural cataclysm was in the offing, to occur sometime during the 1980's, when Pluto moves into Scorpio. Whatever this event may turn out to be, it could hold up the wheels of progress for some considerable time, perhaps for as long as Crowley has predicted above.

Somewhere around 1990, there will be a great conjunction of planets in the heavens that augur very little good for anybody. Neptune, Uranus, Saturn, Mars, Mercury, Venus, the Sun and the Moon will be in conjunction in the sign of Capricorn, around

January-February, 1990. At the same time, Jupiter will be in square aspect to the sign Libra. China is Libra-ruled according to astrologers, and Africa is ruled by Capricorn. Just what the significance of the above conjunction is, most astrologers will not say; that would be sticking their necks out entirely too far. But if this conjunction and the previous predictions are tied together, perhaps some vague intimation may be obtained of what kind of Dark Age lies ahead.

It may also serve to explain what Crowley referred to as "a new current...[to] revive the shattered thought of mankind."

## II

In order to render this most important volume as complete as possible, I have taken certain liberties which perhaps were not contemplated by Crowley in the writing of it. For example, I have included the Stele of Revealing primarily because there are so many references to it that the student approaching this matter for the first time may not understand what is referred to. Of course, he could consult either *The Equinox*, Vol. I, No. 10, or *The Equinox of the Gods* where this Stele is reproduced. But that would entail some inconvenience which can be obviated by simply reproducing it here.

Moreover, since the last chapter of *The Book of the Law* commands, "Paste the sheets from right to left and from top to bottom: then behold!" with the inference that there is a mystery concealed within the holograph manuscript, I have decided to conform to its dictates. I have, therefore, included Crowley's reproduction of the holograph pages conforming to the above, taken from *The Equinox*, Vol. I, No. 10, on the supposition that it will facilitate study of the original.

Again, though *The Book of the Law* is given *in toto* in the commentary, it is broken up into sections that are specifically commented upon. I have decided to reproduce the entire book itself as it was printed in *The Equinox*, Vol. I, No. 9, as a preliminary to the rest. This too may prove to be useful.

The distribution of Crowley's commentaries is interesting. He originally wrote a brief commentary which was published in

*The Equinox*, Vol. I, No. 7. In his *Extenuation*, he reproduced the brief commentary to chapters two and three and labeled it the "old comment" to precede his later remarks, which he called the "new comment." Only in chapter one has he omitted the old comment, and his new remarks are reproduced without the adjective "new" in the heading. New students would need to consult the mentioned volume of *The Equinox* in order to read what the old comment to chapter one stated. Again, in order to obviate the necessity for consulting other books, I have taken the liberty of following Crowley's example in the last two chapters of this volume, by breaking up the comment in *The Equinox* into its appropriate parts, labeling it as the "old comment," and following it immediately by what I have now called the "new comment." Nothing is changed in the wording of the text. It is simply an inclusion which I believe to be a logical necessity. It is one which renders easier the study of this book.

In presenting Crowley's *Extenuation* to the general public, I should mention that I have not dared to meddle with the text, except to standardize somewhat spelling, punctuation and capitalization. I have wanted to, I must admit. In many places I have thought it redundant, verbose and occasionally mystifying. In fact, some years ago my original impression was that it included some superb prose, a large number of "purple passages," and a vast amount of just plain rhetoric.

For example, a "purple passage" typical of many is the following:

The supreme and absolute injunction, the crux of your knightly oath, is that you lay your lance in rest to the glory of your Lady, the Queen of the Stars, Nuit. Your knighthood depends on your refusal to fight in any lesser cause. This is what distinguishes you from the brigand and the bully. You give your life on her altar. You make yourself worthy of Her by your readiness to fight at any time, in any place, with any weapon, and at any odds. For Her from Whom you came, of Whom you are, to Whom you go, your life is no more and no less than one continuous sacrament. You have no word

but her praise, no thought but love of Her. You have only one cry, of inarticulate ecstasy, and intense spasm, possession of Her, and Death, to Her. You have no act but the priest's gesture that makes your body Hers...

And as for rhetoric, there is a great deal of it, characterized by such sentences as:

Alas! it is I the Beast that roared that Word so loud, and wakened Beauty.

Your tricks, your drowsy drugs, your life, your hypnotic passes — they will not serve you.

Make up your minds to be free men, fearless as I, fit mates for women no less free and fearless!

For I, the Beast, am come; an end to the evils of old, to the duping and clubbing of abject and ailing animals, degraded to that shameful state to serve that shameful pleasure.

The essence of my Word is to declare Woman to be Herself, of, to and for, Herself; and I give this one irresistible Weapon, the expression of Herself and Her will through sex, to Her on precisely the same terms as to a man.

Fortunately, good prose runs throughout the whole book. There is no special need to highlight any particular paragraph or passage. The reader can open the book at any page at random to find some splendid writing.

Regardless of my feelings in this matter, and no matter how I personally may feel about *The Book of the Law* or Aleister Crowley, both should be permitted to speak for themselves.

The sole substantive editing that I have confined myself to, therefore, is merely to clarify the topic of several dates, using the common method rather than referring all events back to the date of *The Book of the Law*, in 1904. I have removed some of his Qabalistic renderings of both the Greek and Hebrew alphabets to an appendix. This makes for easier reading.

Incidentally, the text speaks of an appendix. In my copy of the *Extenuation* — whoever originally typed it out — there is no appendix at all. I have taken the liberty of using the last page in *The Equinox of the Gods*, which deals with the Hebrew and Greek gematria of several important names and words. I have corrected several errors there, rewritten it, and reproduced it here as the Appendix. I trust it will serve the purpose.

Finally, I have to call attention to Crowley's selection of a title for this book: *An Extenuation of the Book of the Law*. I feel this is a rather clumsy title which may have little to say to most readers. I have accordingly deleted it and substituted a phrase taken from the text itself, *The Book of the Law*. Admittedly this presumption may not convey much more — certainly not that it is a commentary at great length on the Law — but at least it is simpler and may intrigue the casual reader enough to demand that he open the book and glance at its contents.

How and why *The Book of the Law* came to be written has been amply described by Crowley himself both in *The Temple of Solomon the King*, a serial biography running through the various numbers of *The Equinox* (1909-1914), and in *The Equinox of the Gods*, published in 1936 by the O.T.O. in England. Since that time, Crowley's own autobiography — also written in the Cefalu period — has appeared (New York: Hill and Wang, 1970). Some of the details are amplified in this commentary to considerable advantage for all readers.

Introduction

to

Christopher S. Hyatt's

**UNDOING YOURSELF  
WITH ENERGIZED MEDITATION  
AND OTHER DEVICES**

by

Israel Regardie

Systems of meditation come and go — and have since time immemorial. But somehow meditation is more popular to-day and I fancy practised by more people than ever before in the world's history. My contention is that this is largely due to the psychedelic movement initiated by Aldous Huxley's *Doors of Perception* and the fantastically pioneering work of **Timothy Leary**. Posterity, I am certain, will have a finer appreciation of what he has contributed to this world than we have today.

Meditation is meditation. But there are innumerable techniques for achieving the proper results. One of the most dynamic that has appeared in recent years is not Transcendental Meditation by the grinning, giggling monkey-faced guru, though perhaps this is the most popular, but the so-called chaotic meditation of Bhagwan Shree Rajneesh. This is the one that really comes nearest to the vital and powerful method described by our author Christopher S. Hyatt. Without equivocation, it can truthfully be stated that this method is by far and away about the best method I have encountered in all my years in both psychotherapy and in the occult world.

As Alan Watts pointed out a long time ago, most Western psychotherapy is fundamentally metaphysical — that is it is essentially conceptual and verbal. Whereas Eastern "psychotherapy" is more realistically somatically oriented — viz Yoga in all its facets and branches. To this extent the latter is more holistic than the metaphysical approach of the West. (An unusual and unexpected dichotomy that was first indicated by Alan Watts.)



Christopher Hyatt's work is the closest technique to this model.

The author was, amongst many other things, a classical psychologist, a practitioner of Reichian therapy, and a 20 year student of the occult. From years of clinical experience he has distilled the essence of his experience in a most astute and shocking manner. In a fantastically penetrating, humorous and insightful fashion he has also distilled the essential factor in Zen meditative techniques. The result is a meditative system that is wholly unlike any other. Even the design of the book and the way it is presented suggests the purpose of the Great Work. As such it can be altogether recommended to those who have tried all other systems of meditation and found them wanting; their failure can be compensated for and overcome by the use of this extraordinary dynamic approach.

I recommend it enthusiastically and without any reservation whatsoever. In fact I am excited and exhilarated by its discovery.

It should prove to be the answer to the frustration felt by the thousands and more who have tried the other systems and failed. However, I do warn the reader, if you don't really want to change, don't take this book seriously.

March 11, 1982

Foreword

to

Israel Regardie's

### THE EYE IN THE TRIANGLE

There is a time to speak and a time to remain silent. For me, the time has come now to raise my voice in the interest of clarifying the record of Aleister Crowley. He was one of the greatest mystics of all time, although a very complicated and controversial person.

He has too long suffered from misrepresentation and vilification at the hands of uninformed biographers. It is time finally to set the record straight. This must be done, not merely out of regard for the man himself, but even more importantly, because of the profound effect he has had on thousands of readers, and will yet have on countless thousands more.

John Symonds, his major biographer, evinces throughout his narrative a totally contemptuous attitude towards Crowley. This hostility altogether invalidates his attempt at biography. His book *The Great Beast* could have been excellent since every opportunity in the world was given him through access to diaries and a mass of hitherto unpublished material. Crowley had appointed him executor of his literary estate, and because of this, Symonds had a unique opportunity to set the record straight once and for all. However his personal prejudices got in the way. His writing is cynical, showing no glimmer of insight or the slightest trace of sympathy.

"Crowley was not a great poet," he wrote, "although he wrote a few good poems...The dominating effect is one of insincerity." He goes on to assert that "in most of his verse there are rarely found those strains which result from a surrender to the poetic moment; instead, he mainly harnessed his talent to his occult interests and personal obsessions which are unsuitable for poetry."

Charles R. Cammell thinks otherwise. His book *Aleister Crowley, the Man, the Mage, the Poet* is a far more telling piece of work. Referring to the three volumes of *Collected Works*, which incidentally is a very early publication, he wrote: "These Works were for the most part poetical, and comprised a mass of poetry

which for variety, versatility, or range of mood, matter and manner, had absolutely no peer or counterpart in the literature of our time.' He also presented a more accurate picture of Crowley as a mystic, though the edge is taken off his otherwise fine presentation by a tendency to moralize, which scotomized him to certain well-ascertained facts. Were one able to combine this volume with that of Symonds, one could form a more adequate conception of the complexity as well as creativity of this man of genius.

He is clearly not a poet to be sneered at, this man who could pen the following from *The World's Tragedy*:

Hear then! By Abrasax! The bar  
Of the unshifting star  
Is broken — Io! Asar!  
My spirit is wrapt in the wind of light;  
It is whirled away on the wings of night,  
Sable-plumed are the wonderful wings,  
But the silver of moonlight subtly springs  
Into the feathers that flash with the pace  
Of our flight to the violate bounds of space.  
Time is dropt like a stone from the stars:  
Space is a chaos of broken bars:  
Being is merged in a furious flood  
That rages and hisses and foams in the blood.  
See! I am dead! I am passed, I am passed  
Out of the sensible world at last.  
I am not. Yet I am, as I never was,  
A drop in the sphere of molten glass  
Whose radiance changes and shifts and drapes  
The infinite soul in finite shapes.  
There is light, there is life, there is love, there is sense  
Beyond speech, beyond song, beyond evidence.  
There is wonder intense, a miraculous sun,  
As the many are molten and mixed into one  
With the heat of its passion; the one hath invaded  
The heights of its soul, and its laughter is braided  
With the comets whose plumes are the galaxies

Like winds on the night's inaccessible seas...

Or, the mystic who could write tenderly in *The Book of Lapis Lazuli*:

I await Thee in sleeping, in waking. I invoke Thee  
no more; for Thou art in me, O Thou who hast made  
me a beautiful instrument tuned to Thy rapture.

Yet art Thou ever apart, even as I.

I remember a certain holy day in the dusk of the year,  
in the dusk of the Equinox of Osiris, when first I beheld  
Thee visibly; when first the dreadful issue was fought  
out; when the Ibis-headed One charmed away that  
strife.

I remember Thy first kiss, even as a maiden should.  
Nor in the dark by-ways was there another; Thy kisses  
abide.

Or, again, in *The Book of the Heart Girt with a Serpent*:

Weary, weary! saith the scribe. Who shall lead me  
to the sight of the Rapture of my master?

The body is weary and the soul is sore weary and  
sleep weighs down their eyelids; yet ever abides the sure  
consciousness of ecstasy, unknown, yet known in that  
its being is certain. O Lord, be my helper, and bring  
me to the bliss of the Beloved.

All day I sing of Thy delight. All night I delight in  
Thy song. There is no other day or night than this.

The poet-mystic who could write the following in *Aha!* is  
surely one to be reckoned with:

Even so. And One Supreme there is  
Whom I have known, being He. Withdrawn  
Within the curtains of the dawn  
Dwells that concealed. Behold! He is

A blush, a breeze, a song, a kiss,  
 A rosy flame like Love, his eyes  
 Blue, the quintessence of all the skies,  
 His hair a foam of gossamer  
 Pale gold as jasmine, lovelier  
 Than all the wheat of Paradise.  
 O the dim water-wells his eyes!  
 There is such a depth of Love in them  
 That the adept is rapt away,  
 Dies on that mouth, a gleaming gem  
 Of dew caught in the boughs of Day!

.....

Had I a million songs,  
 And every song a million words,  
 And every word a million meanings,  
 I could not count the choral throngs  
 Of Beauty's beatific birds,  
 Or gather up the paltry gleanings  
 Of this great harvest of delight!  
 Hast thou not heard the words aright?  
 That world is truly infinite.....

In my wanderings I came  
 To an ancient park aflame  
 With fairies' feet. Still wrapped in love  
 I was caught up, beyond, above  
 The tides of being. The great sight  
 Of the intolerable light  
 Of the whole universe that wove  
 The labyrinth of life and love  
 Blazed in me. Then some giant will,  
 Mine or another's, thrust a thrill  
 Through the great vision. All the light  
 Went out in an immortal night,  
 The world annihilated by  
 The opening of the Master's Eye....

His definition of poetry in the Preface to *The City of God* stems from the deepest beliefs of his life, and compares well with any similar essay:

Poetry is the geyser of the Unconscious.

Poetry is the intelligible musical expression of the Real whose mirror is the phenomenal Universe.

Poetry is the Hermes to lead the "soul" Eurydice from the murk of illusion to the light of Truth; "and on Daedalian oarage fare forth to the interlunar air."

A living poem must effect a definite magical excitement — exaltation in the hearer or reader, similar to the experience of "falling in love at first sight" with a woman. Analysis and argument cannot convince, and may inhibit the reaction, which is above emotion and reason.

The reception of a poem, being a ritual Magical initiation, suffers no interruption....

Daniel P. Mannix's *The Beast* which first appeared in one of the men's sport magazines is a pathetic piece of hack-writing, largely a rehash of the Symonds biography but not nearly as well done. I would prefer to ignore this book but since it has appeared in a paperback edition, it is guaranteed a circulation in the thousands. Mannix is completely without comprehension of what Crowley aspired to, and apparently knows his writing only at second hand, which is not good enough for critical evaluation. If he were "a superior American sports writer" as the blurb on the back of the pocket edition indicates, then it would have been far better had he stuck to sports reporting.

On page 22 of that book, Mannix refers to me as follows: "The mysteries of the Golden Dawn have since been published by Mr. Israel Regardie, formerly secretary of the Order, and now a psychologist in California. The Mysteries take up seven thick volumes and I've waded through most of them."

In these few lines, he has made several errors. At no time had I been the secretary of the Golden Dawn, nor had I ever held



any office in that Order. I had served as Crowley's secretary for some years, but this was a generation or more *after* he had severed his own connection with the Order. Nor was I a psychologist *per se*, though I had taken four years of chiropractic training in New York and psychoanalytic training of many hundreds of clinical hours in London, New York and Los Angeles. Ultimately I came to practice, within the confines of the chiropractic profession, a manipulative form of psychotherapy based on the work of Wilhelm Reich. These facts would have been easy for Mannix to verify had he made even the slightest effort. Finally, my book *The Golden Dawn* was published in four volumes, not in seven as he states.

It seems to me then that if Mannix, referring to me, could make this many mistakes within a few lines, his views about Crowley expressed in over a hundred pages are very much open to question. He does not recommend himself as an apostle of accuracy.

Finally, there is Gilbert Highet, a radio commentator who has "captured a wide, literate audience during recent years," according to the blurb on the back of his book *Talents and Geniuses* (New York, Meridian Books Inc., 1959). It also avers that he "here displays his varied interests, his wit, and his erudition in discussions of topics ranging from Bach to Zen Buddhism."

Highet offers an essay on Crowley which begins with a review of Somerset Maugham's *The Magician*. From this he concludes that Crowley was not a *fake* as some people have been led to believe, but a *failure*. In opposition to Christianity, which is essentially sex-negative, Crowley had wished to establish a solar-phallic religion (a felicitous phrase borrowed from Jung's *Psychology of the Unconscious*). He had in mind a type of worship which would be rooted in man's deepest biological and spiritual needs. Highet says this kind of religion obviously has not succeeded in spreading to any extent — therefore Crowley has failed.

Superficially, this comment is valid. Nevertheless we have to remember that the early preaching of the Gospels was not a startling success for a considerable time. Actually some scholars

wonder if it ever really succeeded in making anything but the most trivial impact on the everyday lives of most people. It took centuries of violence and bloodshed to convert the masses to Christianity. Crowley has been dead less than a score of years. Who can estimate how many hundreds or even thousands of people have been influenced in one way or another by his writing? There is no solar-phallic church to spread his gospel. But it is not impossible that time may take care of this too. Stranger things have happened!

Highet then continues his irrational criticism of Crowley by stating that "he was a failure...He poured forth an interminable torrent of bad poetry, meaningless prose, and amateurish drawings and paintings."

If they are meaningless to Highet, it only exposes his own prejudice. In a later essay on Zen, he is able to explore the subject with some semblance of empathy and insight, but he could not approach Crowley without suspicion and perhaps jealousy, because Crowley was a far greater writer.

"He would not study," wrote Highet presumptuously flying in the face of well-established facts, "but preferred to evoke visions and oracles from his own subconscious, which anyone can do."

I suppose this is the same kind of vicious criticism that must have once assailed William Blake, whose poetry, visions and apocalyptic writings are now integrally imbedded in English literature — as I predict will much of the literary output of Crowley in time to come. If Highet had become acquainted with some of the contents of his own Unconscious, it might have spared him the ignominy of placing on record derogatory statements which ultimately will be his own judge and accuser. If *anyone* can evoke at will visions and oracles from the depths of his self, as Highet claims, all I can say is that this runs counter to my professional experience of more than twenty-five years. Most people are cut off from their roots in the unconscious psyche.

For these and other reasons, then, I have decided to reexamine the life of this literary and mystical genius to see if in the light of my own personal experience and understanding, it may not be possible to unravel some of the twisted skeins of which Crowley

was fashioned. There are certain well-defined influences so outstanding that I fail to see why they have not been better exploited. They may not wholly explain him — any more than I think any person may be wholly explained, psychoanalysis notwithstanding. But perhaps some of his deep, underlying motivations may be evoked and scrutinized so that we can see what they are and how they affected him. Some of them are clear, and these I propose in the following pages to explore and delineate, for they seem to help us to understand what manner of man this was. For this was a man who has written immortally. We must keep that writing alive. It may be that what he did and what he wrote are vitally important to all of us. Flippancy and cynicism do nothing for him any more than they do for us. Something more is required to reveal the goals we are all striving towards.



# **REGARDIE PONTIFICATES**

**SELECTED  
ARTICLES**



## WHAT IS PSYCHOTHERAPY?

by

*Francis I. Regardie, D.C.*

### I.

Every now and again, a physician requests of me as to how he should orientate a patient, who needs counselling, about this need. "What shall I tell this patient without offending him — without confirming him in his already formulated view that only crazy people go to see a psychiatrist?"

This is one of today's most blatant misconceptions and unfortunately, it is held not only by the patients who may need psychotherapy most, but by some physicians who should know better. The days have long since vanished when the psychiatrist was cloistered behind the forbidding walls of the insane asylum. To-day, he is an integral part of the community, functioning not merely as an expert on those serious mental diseases known as the psychoses, but also as a counsellor, advisor and consultant for untold thousands of people who periodically have become submerged by one emotional problem or another. It is to these people that he ministers, to the ordinary people that both you and I know in every-day life.

What kind of people, then, go to the psychiatrist? There are very many people who do need his services. Rough estimates calculate that in this country there are not merely thousands but several million people who have all kinds of physical and emotional symptoms which are unrelated directly to any physical pathology or somatic disease process. These symptoms include an extraordinarily wide variety of gastric symptoms ranging from occasional bouts of indigestion to cramps, nausea and stomach ulcers. A close second are cardiac symptoms, ranging again from simple palpitations and a so-called nervous heart, to the more serious coronary symptoms and high blood pressure. Headaches with all their variations again are other symptoms. Most

authorities today agree that only ten percent of those with headaches suffer from some bonafide physical disease, the other ninety percent are involved in some form of emotional tension.

Any textbook of psychiatry lists a large array of symptoms, involving many organs, limbs, tissues, and physiological systems. These are almost too numerous to mention. Then there are other symptoms however which are purely psychological. The person who is depressed and pessimistic, who takes a jaundiced view of life, who swings easily from hysterical laughter to equally hysterical weeping. Then there is the patient who despite several first-rate psychic assets — a good family background, good education, good looks and physique, and a well-equipped mind — feels utterly worthless and inadequate. They use all sorts of shabby devices to gain approbation from their friends and families. Nothing however really alleviates their feelings of inferiority.

Many marital problems are in reality related to the psychoneuroses. Difficulties in mutual adjustment on sexual, intellectual and religious levels can be distinctly traced long anterior to the time of marriage. A careful history of one or both of the marriage partners usually indicates a life-history replete with emotional problems of many kinds. Upon marriage, these difficulties are merely carried over into the marriage situation. Marriage merely acts as a catalyst to hasten the emotional responses, and in those who are maladjusted facilitates the onset of neurotic symptoms.

Quite often employment difficulties are perceived to be the prime expression of a personal maladjustment. Some people appear to find it practically impossible to retain a job for any length of time. Upon one pretext or another they find one job intolerable, shift to another, and then to yet another. At no time do they seem to find the most congenial or satisfying job. They become suspicious, belligerent, and anti-social. Any decent, forthright kind of relationship with employers or with fellow-employees becomes wholly impossible, upon one pretext or another. Their entire employment history is one of constant dissatisfaction, frustration and change. On the other hand, there are those who having found one job, appear to lose all initiative

and ambition, clinging to it throughout the years, afraid of making a single move to better themselves. Their personal insecurity is so vast and extensive that they seem unable aggressively to seek further opportunities for growth and advancement.

Many of the so-called female diseases come within this category too. The inevitable monthly pains, excessive or inadequate menstrual flow, accumulation of fatty deposits on hips or elsewhere, difficult or undesired sexual relationships, are only a few of the many complex symptom-problems that arise here in connection with some endocrinopathy. All too often these are only the superficial evidences that the emotional life of the individual is highly disturbed. And it is inevitable that nothing allays the physical difficulties until the disturbed emotional life is dealt with and straightened out.

Other typical neurotic problems are shyness, laziness, insomnia, stammering, homosexuality and other sexual deviations, alcoholism, the so-called nervous breakdown, delinquency, excessive gambling, criminality, and many another. All these and hosts besides give ample evidence that, in some way, the individual has failed in his ability to adjust emotionally to his environment, to the events of his everyday life. He usually does not seek help because of this dimly perceived feeling that he has failed to make an adequate adjustment, of which failure he is heartily ashamed. Strain has become added to strain, tension and anxiety piles up, forcing the individual to develop additional behavior mannerisms which, it is blindly hoped, will alleviate the strain and tension. Most of the time, further problems and strains are created by the symptoms, and thus a vicious cycle is formed. Its only effect is to create despair and hopelessness.

It is usually then that the patient seeks advice and guidance from his physician. More often than not, the physician himself has not been suitably orientated, during his college training, to the implications of psychological factors as they relate to disease. Sometimes a well-educated layman is far better informed in this respect than are many physicians. Be that as it may, the doctor then attempts to treat his patient by various physical means. Commonly the patient leaves, drifting from one doctor to another,

until such time as one of them, recognizing the inherent emotional difficulty, refers the patient to a psychiatrist for adequate psychotherapy.

The patient at this juncture usually asks "What is psychotherapy? And what is this psychiatrist going to do to me? Will he think I'm nuts?" Unless the doctor has either read widely or has been properly orientated in his college training, he is not likely to provide a good, that is, rational answer to this set of inquiries. What I wish to do here is to provide for the interested physician and his patient some answers to these commonly raised questions.

To me, psychotherapy represents nothing else but an attempt to induce some degree of personal self-honesty on the part of the patient. My definition presumes that the psychoneurotic patient, in effect, has not been honest with himself — nor with those about him. This dishonesty is certainly not his fault. It is the product of his family background, of his social and domestic training. The fact remains, however, regardless of whose fault it is, that he is dishonest. He has not been able to confront certain sets of his feelings, normal to all of us, that at one time or another in his life created difficulties with other people. As Dr. Harry Stack Sullivan once said, these psychoneuroses are diseases of interpersonal relationships. A psychoneurosis is nothing more nor less than a complex series of organismic devices to alleviate anxiety. Anxiety, a first cousin of fear, is one of those emotions which is utterly intolerable to the patient. He will do almost anything to avoid its experience. Whenever anxiety is evoked by any life-situation or interpersonal relationship, past or present, then these adjustment devices come into automatic operation to alleviate the strain and tension. Prolonged, and used again and again, this usage becomes habitual and chronic. Out of this chronic use of such devices, the neurotic symptoms are initiated.

Dr. Leon J. Saul confirms this viewpoint, and at the same time amplifies it still further, in these words:

"The aim of therapy...is to help the patient recognize and appreciate as fully as possible, his true impulses and desires, to free them from the automatic operation of the inhibiting forces



and bring them under the purview of conscious realization and judgement, so that rigidity and automaticity of reaction can yield to greater flexibility, conscious choice and the reopening of this hitherto blocked part of the personality to further development."

It is my contention that faulty training is responsible for this inability on the part of the patient to tolerate his feelings and impulses. Parental attitudes have been such that what are fundamentally normal feelings are rejected, forced into inhibition, and utterly repudiated. The result is that the patient learns, from parental attitudes, that certain feeling responses are not acceptable to them. If he shows them in any way, he will be punished in one form or another. As the years go by, naturally these feelings clamor for expression. Given no normal exit, they force a surreptitious outlet by devious routes, gradually creating what we conveniently call neurotic symptoms. Briefly, these psychoneurotic symptoms are the product of a group of emotional relationships or attitudes to life — attitudes which have been developed by virtue of the much earlier family setting. The family setting is the soil in which grows and develops the personality of the child. "The influence exerted upon the personality structure by the long period of dependency has great significance for psychotherapy, since the way in which the child relates himself to parental figures greatly affects not only the way in which he will relate himself to others, but also the way in which he will relate himself to the therapist during treatment. From these primary parental relationships may be derived, for instance, a fear of excessively close relationships, or a pattern of relationship in terms of hostility, or a tendency towards excessive dependency..."

In other words whatever were the attitudes the child had to develop within the family circle in the early years of life, so will he continue rigidly to react in later life. He learns a pattern of responses first to the people in his immediate environment, which later become extended to all others. But, generally speaking, whatever those patterns were once, so will they continue to be. Most of the time, flexibility in adjustment is lost in those early years, and a stereotyped pattern of response is employed in many life-situations where it is hardly warranted. This produces tension,

fear, and anxiety, and further maladjustment.

"This is the meaning of 'neurotic' in the broad sense: inappropriate ways of thinking, attitudes, moods or behavior which arise from infantile motivations or their derivatives or reactions against them." Dr. Saul implies by this that infantile types of behavior operate in the psychoneuroses, and that all the symptoms are the product of earlier patterns of response.

What then does the psychiatrist do about this? If the patient who presents a mass of psychoneurotic symptoms is, in effect, a person who has not quite succeeded in adapting himself to adult life and has retained some infantile patterns of response, how does the therapist proceed to restore to the patient his integrity on a true adult level? There are many methods of doing this. Sometimes patients ask about the methods employed, but this I think is the exclusive province of the therapist. I doubt the wisdom of discussing at length with the patient the kind of approach or method that is employed.

Above all other things, what is required of the patient is that he learn to communicate his feelings about his problems to the doctor. He is asked to talk, to verbalize his experiences, to discuss what has occurred to him at various periods of his life-history. As the patient talks, first about this, then that, and later about some other thing, a great deal of the inner tension is discharged. An emotional relaxation develops as the patient, by discussion, becomes desensitized to his former difficulties. This was expressed extremely well by Dr. Cameron: "To talk out our reaction to a situation is to relive that situation, and the more extensively and intensively it can be talked out, the more completely it is relived. To relive a situation in a supportive setting, e.g., the patient-therapist relationship, is to modify our reaction to it in the sense of freeing that reaction from whatever hostility, anxiety, guilt or embarrassment it may be invested with."

Any other kind of discussion about methods or techniques is relatively useless. Actually, all methods are useful and, of course, all techniques work. For example, Dr. Don Morris wrote last year a most illuminating commentary on psychotherapy in these words: "A number of years ago I had the opportunity of observing several



people with anxiety reactions who recovered in the hands of a psychotherapist. These patients were free to talk to me and repeatedly made such statements as this: 'I am getting well, but I haven't the slightest idea what he is talking about. I don't know the meaning of the words he uses.' It became clear that healing was taking place in the realm of feelings, and that perhaps we should not take our techniques in the intellectual sense too seriously; that more than one 'technique' will get us to the same goal."

With this, I heartily concur. In fact, I have stressed again and again that intellectualization in the realm of psychotherapy is relatively useless. What is needed above all is to give the patient the much needed opportunity to express his feelings about himself, his environment, and his earlier family situations. If he feels like crying, this should be encouraged. He must be taught that not only do sissies cry, but men can cry too. I like to call the attention of the patient to some of the early classics, in which one of the great Greek heroes is informed that a warrior friend has been killed in battle. Thereupon the hero sits down and weeps freely and openly. None thinks he is effeminate, and none would dare doubt his valour. In a recent book on the American Revolution, there is a touching account of George Washington's farewell to LaFayette. Washington embraces him — and weeps. None can question Washington's greatness, nor his manliness, yet he wept.

It is good for patients to know this, for then they will feel no anxiety and can accept themselves and their emotions more easily. For when they find they can weep in the presence of the therapist, and he does not seem surprised, disturbed, angry or inclined to reject them for weeping they undergo an enormous maturation.

On the other hand, should he feel like expressing hostility and anger and resentment at those in his present and past environment, this too must be accepted and encouraged as a normal component of his personality. This acceptance eliminates inner criticism, releases the hostility and so facilitates psychological maturation. Much the same is true of all other emotions — pain

of any kind, grief concerning loss of loved ones, fear, shame and guilt. Once the patient realizes — not intellectually, but primarily through the direct emotional impact of personal experience — that whatever his emotions are he can be accepted by the therapist, inner security is gradually restored. And on the firm basis of this emotional security, he can resume the personality growth which was interrupted on an earlier level of development.

This is no magical formula. It is similar to the process of adaptation and maturation under other circumstances of life. There is no magical pill, no magical potion. It represents a certain amount of sincere effort on the part of the patient, effort to acquire an honest and adult recognition of the tremendous possibilities inherent within himself. "It happens only too often that a patient expects at the beginning of an analysis that the psychotherapist will, by some magical means, simply rid him of his symptoms without ever touching the rest of the structure of his life, with which he is quite satisfied. The analyst is only too often supposed to be a kind of 'medicine man,' who will make the symptom disappear from outside. The truth is that nobody can be cured until he is prepared to accept the need for a more or less complete re-orientation of his life. To put it in a nutshell: the healed person is not the original person minus a symptom, but a newly orientated person in whom, through the new orientation, the necessity for the symptom, and therefore the symptom itself, has disappeared."

The viewpoint enunciated here implies that a neurotic symptom or attitude grows out of the rich soil of a neurotic or maladjusted character. This neurotic character, as already indicated, has been nurtured in specific ways by earlier child-parent relationships. In a family setting, a vast and extensive set of events and incidents occur which gradually mould the growing character of the child into what we perceive when psychotherapy is later applied for. Therefore psychotherapy seeks not merely the eradication of the symptom. This would be like painting the exterior of a decrepit building in order to hide the fact that cracks and holes have appeared in the wall surface. But where it is possible, it seeks to engineer a basic change in character and

attitudes, in the personality structure. Once this underlying character has been rendered strong, mature and realistic, quite naturally the patient will realize he has no further need for the symptom, whatever it may have been, which he had only required as a device in order to cope with his environment. And as soon as he comes to realize that he no longer needs the symptom, because he understands how it came to be developed and what purpose it served, it will disappear. Thus the patient, after a successful psychotherapy, is in effect a completely newly-orientated person capable of vigorous, healthy and outgoing attitudes to life and to people.

What then are the aims of psychotherapy? "Psychotherapy," wrote Dr. Levine, "has a variety of aims, which are overlapping and complementary. Its aim may be the alleviation or cure of symptoms. Its aim may be an increase in life-happiness. Its aim may be an increase in efficiency or productiveness. Its aim may be an improvement in interpersonal relationships. Its aim may be an increase in feelings of security, of self-confidence, of spontaneity, and of self-respect. Its aim may be an increase in maturity."

Can everyone achieve these aims? Not necessarily. We have to be honest ourselves here, recognizing that we have no magical or miracle method which will cure everybody. But this much may be said. Whoever undertakes psychotherapy honestly and sincerely will receive some modicum of assistance. This varies naturally from person to person.

"This is in fact an extremely valuable corrective for anyone who conceives of psychotherapy, or indeed any other therapy in medicine, as having some magical quality of certainty about it. To be able sometimes to cure, more often to relieve, and always to make a helpful relationship with patients, is a sufficiently high goal for any of us."

## II

In a previously published article, I suggested that discussion with any patient of techniques used in psychotherapy was unnecessary. All he is interested in is recovery. How it is to be done is usually of little concern to him. All methods are useful

in some clinical areas. In this connection a problem recently arose which demands an answer. Some possibilities of misunderstanding need to be cleared away.

I share a common reception room with a group of doctors. My office is sound-proofed with cellotex and heavy drapes. Under ordinary circumstances, the sound of conversation or discussion does not leak through into the reception room. As patients wait outside to consult with one of the other doctors, there are times when much to their consternation they hear shouts, screams and unrestrained sobbing. Such sounds, breaking through the ordinarily satisfactory sound-proofing, disturb them badly. They complain to the nurse, asking what villainy or outrage I perpetrate on my patients. Of course, they think of rape and murder, neither of which, the nurse assures them, are being committed. These beliefs are of sufficient importance to warrant an intelligent explanation which will be of service both to doctors in the field and to waiting patients.

My present viewpoint has gradually evolved out of experiment with different technical methods which would result in the maximum improvement of the patient. Over the years I have employed non-directive counseling, psychoanalysis, and modified liberal psychotherapies, hypnotism and hypnoanalysis, and carbon dioxide. All are useful to the therapist's armamentarium. Patients with neurological problems or who need electro-convulsive therapy are referred elsewhere. In the treatment of the conventional neurotic syndromes and some of the common psychosomatic maladies, to which my practice is limited, these methods have proven invaluable.

A neurosis is an emotionally induced illness. A person who has not quite succeeded in adapting himself to the exigencies of adult life is neurotic. He has retained infantile patterns of response without altogether being aware he has done so. His behavior is characterized by varying degrees of unawareness. This maladaptation produces symptoms in the intellectual, emotional and the visceral areas. But since they are emotionally induced they cannot be argued away by specious intellectual arguments, nor by moral admonitions or exhortations, nor by suggestion or denial.



Freud and the early psychoanalysts constantly strove towards abreaction — a discharge of disturbing emotions — as the pivot of the therapy. They believed that given adequate abreaction a “cure” would be imminent. In hysteria and the anxiety states, abreaction was not difficult to achieve. But in a few severe and chronic psychasthenias — obsessions, compulsions, phobias, tics — and some hypochondriacal conditions it was almost impossible to achieve by conventional means. At this historical juncture, therapeutic emphasis was shifted from abreaction to aiding the patient to arrive at insight into the etiology and meaning of his neurotic symptoms. This approach at times is successful; at others it fails lamentably. Because of this uncertainty, many of us have diligently searched for other methods.

Many years ago Wilhelm Reich evolved a method which he called vegeto-therapy. It is admirably suited for the treatment of such refractory cases. There are now locally a number of chiropractors who having undergone the requisite therapy and training themselves are using this method. Vegeto-therapy is based on the premise that emotions are not only cortically represented, but that they spring from and operate through the visceral and muscular systems. That, in effect, emotional tension is accompanied by neuromuscular tension. That character attitudes express themselves through and are functionally identical with body and behavioral attitudes. That, moreover, mind and body are phases of a unitary living organism. *Psyche* and *soma* are not only words to be hyphenated, but are symbols of a single biological unit.

The conventional psychotherapies attempt to deal with neurotic conflicts and emotional sterility by conceptual methods, by verbalization and clarification of thinking. Vegeto-therapy approaches this problem from the somatic angle. It seeks not merely to relax muscular hypertonus — chiropractic does that also, and quite successfully. This therapy attempts to *discharge* the disturbing emotions which have hampered the patient's ability to alter his behavior to be consistent with his present-day environment. Environment includes parents, wife, children, friends, employment and social situations. When relaxation occurs

and with it a discharge of the emotions which originally produced the neurotic manifestations, the need for the disturbing symptom disappears. With the need gone, the symptom vanishes. The muscular attitudes have changed because a physical relaxation has developed. In the process of expressing feelings and emotions which he has not dared to recognize or experience for two or three decades, the patient's entire character structure undergoes a profound metamorphosis. The organism can then make its own inherent progressions to emotional maturity.

The orthodox notion insists that neurotic compulsions are due to repressed hostility. Out of the muscular tensions to the neck, chest, belly and back required to anchor this massive quantity of anger and irritability, visceral disturbances must follow. Relaxation of the somatic areas mentioned must therefore release a great deal of anger, aggression, rage and sheer spitefulness. Emotions such as these can hardly be conceptualized. The abreaction of such depth and magnitude of feeling is difficult if not impossible to achieve through verbalization. Specific action is required.

The noises heard in the outer reception room, then, are shouts and yells made by patients as they pound and pummel the couch or padded wall. With the aid of definite technical devices, a state of relative emotional lability can be induced in which, for a short time, the neurotic control by the superego — the psychic censor of thoughts and feelings, the cortical inhibitor of motor activity, the overdeveloped conscience of the neurotic patient — is overridden. The long concealed aggressions can be discharged with some ease and some fullness.

The effect on the patient of such abreaction is extensive. Much inner tension is removed which, by autonomic pathways, reduces visceral and neuromuscular rigidity. Relaxation is the outcome. But this is not all. Psychologically, the patient is able to function more freely. He can conceptualize, verbalize, express judgements and inferences, feel emotions, and remember hitherto forgotten painful events more clearly than he could before. In other words, his whole personality function is enhanced. From this integration, his own capacity for personal pleasure, enjoyment and happiness



is immeasurably improved.

As these feelings arise, it seems only natural that patients may wish to cry. In this they are encouraged, prodded and aided to sob without inhibition. Crying — not merely with the face and from the eyes, but a sobbing that issues from deep down in the vitals — breaks up residual muscular attitudes that were part of the neurosis. Some patients come to realize that muscular tensions were once necessitously developed to prevent the unwanted occurrence of crying or the emergence of anger. And it was by repression with the assistance of muscular tension that emotional fixation or retardation, which is neurosis, once developed.

In some neurotic conditions, crying is about the only emotional expression which will release and discharge the disturbing symptom. Curiously enough, we find patients who need most to cry are those who are most incapable of crying. No matter how ardently their misery, depression and unhappiness might make them wish to cry, they suffer from an inner emptiness and hardness which prevents tears. All the skill and sympathy and experience of the doctor have to be directed towards eradicating this tragic block. Sometimes this is more complex than seems at first sight.

Fear and anxiety are yet other emotions which many patients, as children, have learned or have been forced to block off in rigid muscular attitudes. The set jaw, furrowed eyebrows and forehead, tight belly, and tense thigh adductors — all these give eloquent testimony to the chronic emotional strain such harrassed patients have been subjected to. And this, altogether apart from transient attacks of pain and anxiety, with a variety of visceral dysfunctions, which sometimes have made them doubt their own sanity. Such functional symptoms include the rapid pulse and pounding heart, blushing and excessive sweating of hands and feet, fast but shallow respiration, spasm of the whole digestive tract, and a multitude of sexual difficulties as well. As the muscular attitudes which sustain and maintain these fears are attacked and broken down, the patient may often be seized by an overwhelming fear. This has to be witnessed or experienced to be believed and understood. Only the doctor's sympathy and warmth in a supporting role are of avail here to help withstand these mighty onslaughts of panic.

The patient does not at first realize them to be the emergence of those awful fears and apprehensions which plagued him as a child. Plagued him so foully that they had to be repressed.

Is it any wonder then that given the much needed opportunity to discharge these and similar emotions, the patient yells, screams, shouts and cries? They may be annoying for the waiting patient to hear; but the patient undergoing such therapy adopts an altogether different attitude. He soon becomes grateful for the chance to express his feelings so vigorously, and without criticism. These are the active devices which he is encouraged and even persuaded to employ on his journey back to full, natural and healthy organismic function. And these are the expressions which spell the end to his neurosis.

## CRY HAVOC!

by

Francis I. Regardie, D.C.

Dr. James Clark Moloney is a brilliant psychiatrist. He appears to be gifted with penetrating insight into several emotional problems which the psychiatrist is called upon to deal with. He has written a number of provocative articles, about inter-personal relationships and their dynamic implications, for the popular journals. Some years ago, one of the news-week magazines accorded him considerable fame about his observations of the psychic structure and relative lack of mental disease amongst the natives of Okinawa where he followed the Marines after their bloody invasion during the last war. *The Magic Cloak* is a book by Dr. Moloney with a subtitle of "A Contribution to the Psychology of Authoritarianism." According to the introduction to the book, Dr. Moloney is a man of multi-interests and activities. He belongs to many societies, medical, psychiatric and psychoanalytical. He also appears to be a member of an anthropological group. At Wayne University he is the assistant professor of Psychiatry. All in all, then, our doctor is a very important person in the psychiatric world. By all normal standards, he should be extraordinarily well-informed.

And he is. The book mentioned above is a powerful piece of writing. It comprises a number of scintillating essays that are not only well written, but indicate very powerful insights into the many problems of emotionally disturbed people. I strongly recommend the book to all members of the profession who are struggling to sharpen their vision into similar problems. He has one chapter on "Today's Tomorrow" which enunciates several significant ideas. They are ideas which every individual, regardless of race, creed, or profession would do well to study critically, with a view to incorporation into his own intellectual armamentarium. Our politicians, especially at this time, with a national election ensuing, and with the world today being the powder-keg that it is, should be forced to become familiar with some of these concepts. For example: "Perfectionism is, in reality, a

megalomania. It is a megalomania intended to protect the individual from a destructive morality. Megalomania is a surface manifestation, an over-compensation for a feeling of great inner weakness. Megalomania, born out of weakness, will countenance no weakness in others. The permission of different ideologies subsumes the weakening of the whole structure through the operation of separate cliques...To make every external thing orderly and authorized is the surface aim of such omnipotence. If submissiveness cannot be achieved, then the power is not all-powerful. Unveiled, the feared inner weakness erupts and gives away the pretense."

We see evidences of this in our own profession. Some leaders would have us to conform to a single set of ideas, with a single set of professional practices which are perfect in their eyes. Those who do not conform are subjected to abuse, almost libel. Of course, this is not exclusive to us. It is found everywhere. It is so found because, in reality, this is the cultural cornerstone of the authoritarian rule of the family. It is from this familial attitude that there emerge the greatest compulsive drives of so many people — and, in which is to be found the mass etiological factor of the ever-increasing quantity of neurotic manifestations in our patients.

The need for perfection is firmly planted in the psyche of the growing child by poorly adjusted and fearful parents. They will brook no attitudes, no behavior on the part of the child which in effect expose their own inadequacy and inferiority which is disguised by the psychic armoring of megalomania and perfectionism. As a result of this, the child is subjected to emotional stresses and strains which psychologically cripple him. He is severely traumatized. "It is apparent to all psychiatrists," says Moloney, "that traumata stifle the child and impair his development. Energy is fixated by such traumata. The effect of trauma is difficult to measure...When the infant is traumatized, the infant is confronted with the necessity of creating a phantom authoritarian within his own corporeal confines. This phantom of the parental authority utilizes energy for its creation and maintenance. Energy is bound by the phantom creation. This phantom also requires energy to be available for the purpose of

suppressing any individualized effort on the part of the real self. Much energy is denied effective use because the real self must utilize considerable quantities of energy in order to neutralize the restriction of the phantom...This results in a vicious cycle — a compulsive system that requires more and more energy to be sucked from the reservoirs, rendering the personality ever weaker.’

When the personality is thus rendered weak, inefficient, and incapable of dealing with its every-day problems, it resorts to phantasy as a means of dealing with those problems. It generally resorts to the creation of a gigantic dichotomy, similar to the earliest theological formulations — good and evil. This inner phantasy is projected indiscriminately on to all and sundry — some people and things are perceived as wholly good and others as wholly bad. It is a common semantic device which the average person is hardly aware of. But the psychiatrist, by definition, is not an average person. He is supposed to have been psychoanalyzed himself, in order to have exposed his own unconscious wish-phantasms. Our good doctor, despite all his brilliance, indicates in his book that he is just such a victim of phylogenetic thinking and phantasy which is utterly appalling. He makes vividly-outlined divisions into Aristotelian blacks and whites, with no space for all sorts of shades of grey in between. He is the victim of wishful, even dishonest thinking — as much as those people whom he deplores and condemns in his book. For him the medical doctor, no matter how temporarily he may be mistaken, is on the side of light. The chiropractor, however right he may accidentally be, is on the side of the dark. It is a full-blown dichotomy, as stupid and infantile and neurotic as that perceived by the non-psychiatrically orientated person.

Here is a tragedy which indicates that cultural viewpoints stick, like tar and feathers, to an individual no matter how valiantly he may have striven to free himself from emotional dependencies during infancy. The chiropractor, of course, is just as subject to these as is the medical man. There is utterly no difference. My complaint is that the psychiatrist is usually in an educational area, small that it is, which is totally and far removed from such stupidities. His entire education — collegiate, social and

professional — is dedicated to revealing the emotional complexes with their concomitant mental defenses which arise in the course of ontogenetic development.

Parental viewpoints, which reflect the larger prevailing community and social viewpoints, are pressured upon the growing child, leaving indelible psychic traces which persist disastrously throughout the lifetime. And the individual, no matter how intelligent and enterprising and freedom-loving he may be, rarely is able to eradicate those parental imprints from his nervous system. Psychoanalysis and all forms of psychotherapy actually have, as their fundamental intent, the conscious extirpation of these unconscious habit-patterns that parents have fostered, so as to enable the individual to make ego-choices, conscious and deliberate determinations of how he will think, feel, and act. For this reason, then, one is all the more surprised when a psychiatrist behaves in such a way as to indicate that he is an unwitting stooge for his parental beliefs. It was just this attitude that his own psychoanalytical training was intended to eliminate.

Moloney's father was a doctor. Forty or fifty years ago, the average medical doctor was irrevocably committed to a condemnation of manipulation, adjustment, and physio-therapy. Their national association had declared vicious war on the chiropractor who was conceived of as a dupe and a dope. The fact that today manipulation and electro-therapy have been sneaked into the backdoor of medicine under the newer label of Physical Medicine has not changed the original situation one iota. The children of those people who once condemned chiropractors have done nothing to indicate that their own emotional maturity on this score has at all improved. Moloney's writing admits that his father's attitudes have had a profound influence upon him, too.

“I do not intend,” he writes, “to investigate my father's ideas.” Why don't you? It is not enough to state overtly that you have since then learned that in some ways your father was wrong. Your whole set of unreasonable attitudes to the chiropractor indicates that you need urgently to re-examine the basic emotional ground of your thinking. You have written that “it is important to possess knowledge of character development, because character, in this



culture, at least, is for the most part a reaction formation against the eruption of anxiety. The child is threatened by the adult." It would appear that Moloney was threatened by his father. Not only did he construct reaction formations to ward off anxiety about his early feelings toward his father, but the evidence is that he has identified himself with his father. More especially with his father's medical irrationality and prejudice.

"The chiropractor and his ilk cannot be ignored." So runs the prejudicial attitude of an otherwise enlightened man, who, despite all appearances to the contrary, is chained like Prometheus to the rock where his father-vulture can peck at his vitals. "Vituperation and legislation will not dislodge him. He insinuates the pattern of the American fabric. Judged by the accepted standards of physics, his caprices are irrational!" Moloney would be well-advised to return to school for a course in physical medicine where he will find many justifications for the chiropractic hypothesis. Moreover, Dr. Ray Lyman Wilbur of Stanford University, wrote that "medicine based on pills and potions is becoming obsolete. The new physiology, with the help of physics, has taught us many ways to deal with the human body that only were dreamed of a decade ago, but comparatively successfully pursued by those of the irregular schools." Study that one, Moloney!

"The chiropractor is unscientific according to the conventional measurement of medical practice." This no doubt is why medicine has stolen Physical Medicine! In addition, I need only to call attention to numbers of articles that have appeared on and off in both professional and lay journals. Some of them bore the caption "Is penicillin losing its power?" It is, so these articles infer, because all too many physicians use it indiscriminately. They do not take time out to diagnose accurately the condition the patient has brought them. Penicillin is employed as a panacea, the magical remedy, as were the sulfa drugs in the preceding decade, which will cure all ills. The quest for the dollar seems to have lost none of its power, however; thus the indiscriminate usage. Scientific? Nonsense — this is pure magic.

"Yet he thrives," complains Moloney. "He thrives because he

fills a specific emotional need. He completes a gestalt, the gestalt of a precise and inexorably fixed unconscious fantasy." This is the idiocy of neurotic thinking in all its stark nakedness. He cannot realize what is so obviously factual, and which many another psychiatrist has called attention to, that everything he has said above is equally and even more true of the medical man. The success of the medical doctor is not due entirely to his scientific training, nor to his specific ministrations to the sick. It is because people, from the time they were babies, have been taught to regard him as a "medicine man." He is a magician possessed of omniscience and magical powers. Because he waves the wand, uses the magic needle, draws forth the life blood, administers the mystical pill and the alchemical potion, he fills the most deep-seated needs of great numbers of people. His word is like an exorcism or a benediction. His visit in white to the sickroom is comparable to the banishment of the demons of the night. Dr. Howe in *Motives and Mechanisms of the Mind*, calls attention to this phenomenon, and in several of his writings Carl Jung debunks the whole attitude. Does not Moloney know this? If not, then, colloquially, he should have his head examined. He demonstrates his own utter futility as a psychiatrist.

By conventional psychiatric standards, the average medical man is a dope. Let us make no bones about this. In one sense, this is why psychiatry has never really "caught on" in modern medicine. There are a mere handful of psychiatrists when you consider the vast numbers of medical pill-rollers, muscle-stabbers with needles, and belly-openers. The psychiatrist, by and large, has utter contempt for most of this tomfoolery. Dr. Alvarez of the Mayo Clinic calls this sort of thing "decerebrate medicine" — that is a therapy which deals not with the organism as a whole but with isolated organs, tissues, and limbs. This therapy "can be practiced with no thinking at all," says Alvarez, who then recovers sufficient of his own medical prejudice to add, "and I am told that in a certain large city the man who does it with the greatest completeness is a chiropractor." Has not Alvarez ever visited some of the large medical machine-shops which peddle prepaid medical insurance schemes? They make any chiropractic

advertising house look like child's play. But it seems impossible to the medically-minded practitioner that a chiropractor should dare to compete with a medical man at his own decerebrate game!

Perhaps here attention should be called to the recent scandal in California. Some two hundred physicians have been detected in skull-duggery, swindling a large medical insurance group out of about a million dollars. Is this the conventional measurement of medical practice that Moloney wants the chiropractor to emulate? That the county medical association wishes to press charges for the conviction of these physicians has absolutely nothing to do with the issue at all. Is the chiropractor incapable of this? Not at all. I see no difference between them, group for group. People are people, and that is all there is to it. I tremble, however, to think of what the press would have published if these were chiropractors, not medical men involved in the scandal. Moloney, however, like a typically neurotic patient, prefers to gloss over the not-uncommon occurrence he does not wish to see. He needs a scapegoat upon which all of a man's sins can be heaped — to be cast out into the wilderness to die a tragic, lonely death. And this, remember, is a psychiatrist speaking!

Heaven only knows I have denounced the average chiropractor who does indeed practice a decerebrate therapy. I have been vociferous in my protestations over current practice. In fact, I have travelled the length and breadth of this state, and several others, fuming diatribes and vituperations against our inhuman practice of omitting emotional values from our therapeutic considerations. My viewpoint is fairly widely known as dogmatically insistent that we must incorporate some form of psychotherapy into chiropractic to leaven it, to lift it out of the unthinking chaos of decerebrate therapy. But I will have none of this neurotic idiocy on the part of those who theoretically should know better. I have waged and will continue to wage a relentless warfare on such people.

The quotations from Alvarez are excerpted from his introduction to Bertrand Frohman's *Brief Psychotherapy*, part of which I used as a textbook in psychiatry at the L.A.C.C. Let me affirm publicly that I knew Dr. Frohman. He was a gentleman

in the finest sense of the term; a real physician with a benevolent inspiring attitude, and a broad intellectual viewpoint. He himself periodically had chiropractic adjustments. Just prior to his death he told me so. I have known other medical psychiatrists who equally have partaken of chiropractic benefits. Some few others condemn irrationally without knowing why they do so.

Over a decade or so ago, Dr. Lawrence Kubie, a prominent figure in the American development of psychoanalysis, wrote a superb book entitled *Practical Aspects of Psychoanalysis*. He was misguided enough in that book to make a couple of very unkind references to the chiropractor. For this irrationality, I wrote him a scathing letter of denunciation. At least he was honest enough, in part, to recognize what he had perpetrated. In his reply to my letter, he said: "I have read it with interest, and, I must say, with profound respect for the fairness with which you treat me after my somewhat flippant crack at your own field. Your letter also challenges me to learn more about a subject in which I must confess that I am not too well informed...Perhaps underlying my arguments may be many misconceptions and misunderstandings of chiropractic."

Well, this is honest. It is my general experience that the average psychiatrist who makes stupid generalizations about the chiropractor is poorly informed; nonetheless he has courage enough to recognize his mistake if he is approached on the psychiatric level. Whether Moloney is sufficiently honest for this remains to be seen.

In his book, discussing low back pains and the orthopedic surgeon, he admits the latter may be seduced by the patient's masochism, even that the latter may be narcissistic. He even goes so far as to admit that, lacking understanding of the psychosomatic problems involved, the orthopedic surgeon may attempt to get rid of the patient. He does not however attempt to berate the orthopedist for this infantile behavior. He leaves this venom for the chiropractor, who usually then gets this kind of patient. His comments about chiropractors indicate his own authoritarianism which he calls megalomania. Moloney says of the chiropractor: "He encourages," "he warns," "he threatens,"

"he destroys effective man-power," "he makes an impression upon anyone already 'sensitized' to the great dangers of success," etc.

Were Moloney and I discussing such language on the part of a prospective patient, we would be in complete agreement, I am sure, that the latter would be thoroughly paranoid. It reminds me of some of the late Julius Streichers' Nazi references to the Jew, which merely revealed Streichers' own sado-masochistic and paranoid trends relating to his own latent castration fears. Moloney, despite all his psychiatric insight, reveals his own paranoid trends, and his own castration fears. He needs the chiropractor to be the screen on which he can project all the vile components of his repressed psyche. Moloney reminds one of a man who, upon marriage, pours forth a deluge of hate upon his mother-in-law, who in reality serves best as the embodiment of one phase of his emotional ambivalence to mother.

Moloney does not appear to realize that he has floundered into the very pitfall from which he is asked to extricate his patients. He complains that they surround themselves with a "magic cloak" of perfectionism. What else has he done here but to surround the medical profession with a magical cloak? Under this armoring, his profession can hide perfectly — or so he thinks. But he will not permit the chiropractor the luxury of a magic cloak. He will not permit the chiropractor to be of the same human stuff as the medical doctor — blessed with the same hopes, ideals, and visions, and cursed with the same infantile ineptness, traumata, and emotional blocks. Sometimes Moloney reverses the situation. The medical man is honest, good and scientific. Because he is so open and above-board, he does not require the magical cloak to cover his intellectual nudity. But the chiropractor is neither honest nor scientific, so therefore desperately needs the magical cloak of illusion to appear more than he is to the general public.

Moloney's book should be read. Every chiropractor specializing in the fields of psychiatry and psychotherapy should own it and read it. It should serve him as a guide and a model — of what to avoid. *Verbum sapientia*.

## ON REICH

by

Francis I. Regardie, D.C.

Until the recent advent of the miracle drugs, all forms of psychotherapy were drugless, revolving around the concept of verbalizing one's emotional difficulties. Insofar as "psyche" may be equated with the higher activities of the central nervous system, the methodology is in strict accord with the aims of chiropractic — the maintenance of the structural and functional integrity of the nervous system.

Because of this, it has always been a major source of disappointment to me that the profession has not more wholeheartedly exploited psychotherapy. About all it has done is to show some vague interest in hypnotism. Yet this has merely pandered to a desire for a thaumaturgical panacea, without contributing anything vital or dynamic to our knowledge of the psyche and its function.

Wilhelm Reich, one of the early disciples of Freud, has made so many contributions to psychotherapy that he has far outstripped the rank and file of the medical profession. There are some facets of his work, however, that bear many resemblances to chiropractic, or shall we say more accurately that his contribution fits chiropractic like tongue and groove. Adapting his work to the exigencies of the day provides us with a specific chiropractic psychiatry that only needs to be studied and experienced to be made aware of its extraordinary validity and efficacy. For this reason, this scientist is of more than ordinary significance to our profession.

He was a dynamic thinker who, like Freud, was not averse to altering his pet theories when he found they no longer coincided with facts as he perceived them. This is certainly evidence of an open mind. It is also evidence that as the years progressed, he did too. For the sake of convenience, we can classify his lifework under five major headings:

1. That period prior to 1925 when he was an orthodox psychoanalyst. It is well known that he was, at the very least, a



competent analyst. He lectured, taught and conducted clinics in Europe where he achieved a considerable reputation. Because of the specific orientation afforded by his psychoanalytic work, many of his lectures and clinics centered about sexual education. This he emphasized once he had discovered how little the general public or even the professional world knew about that topic which was so vital to their welfare and the ignorance about which was so often related causally to their abject misery and socio-economic impotence. This effort encountered, as you well may guess, a great deal of resistance from different vested interests in society. As Philip Wylie wrote in *An Essay on Morals*; "Sex...is the chief vested interest of religion. It is a principal concern of government. When law and religion were embodied together in tribal custom, the administration of sex, next to traffic in ghosts, constituted the main means of continuum for those in authority. Machinations of tabu and privilege, unconscious and traditional though they were and usually still are, capture the libido (the psychic energies) of the many, and hold them subject to the authority of the few. Thus to most people, tampering with sex concepts was equivalent to tampering with the Laws of God, and to the more enlightened minority, it amounted to an interference with Common Law and hence a violation of accumulated Common Sense."

Incidentally, it has always been a source of wonder to me that the lay public should address itself so trustingly for sexual counsel to the doctor — medical or chiropractic. The fact remains that apart from a short course in genesiology, the doctor's education contains little or nothing to fit him to be a sex advisor. In fact, the well-educated layman is often better oriented in this regard than many a doctor who hides his sexual neurosis behind the framed diploma on the office wall.

2. In 1925, Reich indicated the possibility of the reductive analysis of neurotic character traits in much the same way as had previously been attempted with symptom analysis. This reached its logical conclusion in the publication of *Character Analysis*. Some of his findings and his dynamic approach were ridiculed by jealous colleagues and critics who were as vindictive towards him as they have been towards chiropractors. Today, however, the

essential findings have been hailed as an important contribution and incorporated into the main body of psychoanalysis.

By "character" Reich called attention to the stereotyped *characteristic* way one had of responding to different life-situations. His viewpoint was that this rigid response was purposive, that it was wholly defensive in function. This kind of psychic control blocked off unacceptable feelings that welled up from within, serving at the same time to ward off frightening and hostile threats from the outside. It served as a psychic armor whose tragic sequel is the loss of spontaneity. Developing early in life, depending on the specific environment and psychological attitudes provided by the family, the character armor later becomes the causative factor in neurosis and the source of the major resistance to the successful progress of any form of psychotherapy. Thus the therapeutic goal was the dissolution of neurotic character attitudes to permit a more spontaneous response to the ongoing, creative life-process.

3. The next period in his career was marked by the development of the concept of the muscular armor. By this phrase, he meant that the extensive development of muscular tensions or body rigidity served the same purpose as did the neurotic character structure. The armor served to repress inner feelings and instinctual drives, which training has labeled "bad" and "wicked," and to reduce the impact of the external world on a defensive organism. With this hypothesis, he concluded that the muscular armor and the character armor were functionally identical. The function of any chronic muscular tension is the inhibition of emotions and drives just as it is of the character armor. A retracted pelvis is as inhibitory of sexual drives as is a straightlaced moral attitude. An everpresent sweet smile, a chronically elevated stiff chest, and an apparently unruffled character can all serve the same biopsychological purpose — inhibition of angry impulses. Rigidity represents frozen emotion. Psychic rigidity enters bodily structure as generalized neuromuscular tension, visceral dysfunction, distorted posture and imbalance in body mechanics.

Not only invaluable to psychotherapy, the notion of the muscular-character armor throws a brilliant ray of light on many hitherto baffling problems in sociology, philosophy, ethics and

religion. It resolves the paradox of the conflicting interests in man's single character structure. So far as chiropractic is concerned, the subluxation theory is considerably enhanced by the notion of the muscular armor.

The greater part of my present-day practice revolves around the use of these dynamics ideas and techniques which Reich called "vegetotherapy." My more common phrase is "nonverbal psychotherapy." It represents the greatest single advance in psychological technique since the introduction of Freud's early "talking cure," to which most psychotherapy has remained stubbornly fixated. It made possible the first systematized attack on the grim problem of neurotic disease from the purely manipulative and somatic point of view. It enables us to use not only the traditional techniques of verbal communication in character analysis, but all forms of manipulation and adjustive techniques in a creative synthesis of therapeutic armaments.

One phase of the method bears some slight resemblance to so-called soft-tissue manipulation. However, the motive is quite different. Here the goal is not merely to relax muscle and viscus but in so doing to release the inhibited affect. Successful manipulation of this type invariably results in the emergence of a vast series of affects. These include anxiety, rage, jealousy, sexual feelings, and resentment on the one hand, to weeping, love, pleasure, sympathy, etc., on the other. The patient recovers the long-lost sensitivity and sincerity of early childhood, characteristics of a healthy psyche that were submerged in the process of "growing-up," so-called.

Somewhere in this period, too, his psychological work and sex-teaching in clinics, exposed him to the mass-misery, poverty, and political inequities that he had not perceived earlier. As a result he threw himself enthusiastically into social and political reform in pre-war Germany. He became thereupon converted to communism. Arthur Koestler mentions him in *Darkness at Noon*. But his profound psychological insights could not let him rest content with being a mere Soviet sympathizer. So he rejected Red fascism just as totally as he had previously rejected Nazism and black Fascism. He was a sincere and outspoken student of life

who was outraged by sickness, suffering and misery, and there was no complacency or compromise in him. His conversion to and subsequent rejection of communism netted him many bitter enemies who, even to this day, would prefer that his name and his work go down to oblivion. I believe this to be one of the major reasons for his current ostracism by the scientific world, in addition to the two others — his sex-affirmativeness and his cancer theories.

4. In 1940, he expounded the existence of orgone radiation in the surrounding atmosphere and in the soil. The attempt to dissolve the muscular-character armor liberated not only emotions such as anger and anxiety and sex, but specific bio-electric energies which could be directly perceived proprioceptively by the patient as well-defined body sensations. When the technical therapeutic procedures induced a dynamic relaxation of muscular tension, that is to say when they had eliminated psychosomatic inhibition, there developed tingling sensations, clonisms, and other somatic phenomena in various regions of the body. Cautiously at first, but more emphatically later, Reich averred that these tingling and prickling sensations were caused by the free-flowing energies or orgone latent within the organism, energies which had been blocked in their motility by the chronic muscular tensions. When, by experimental work and not by mere intellectual speculation, he later found that these energies also existed external to man's own organism — in the living, pulsating world of which he is intrinsically a part and with which he is in creative identity, whether he knows it or not — he formulated the view that there exists a cosmic stream of orgone energy. This is the basis and source of life. Such a theory also encourages an entirely new and more expressive attitude towards life and living. From the simple eradication of inner conflict and the dissolution of the muscular-character armor, the emphasis in therapy came to include within its province man's finding his proper place in a dynamic universe. It results in the emergence of a naturalistic-religious attitude from the former psychoanalytical approach that had been so thoroughly iconoclastic. Much of this has been incorporated into his work *The Cancer Biopathy* which one day will be recognized as one of the world's great classics of medical literature.



This book also gives the results of some experimental evaluations of foodstuffs with regard to their orgone or vital content. His conclusions come remarkably close to those expounded by advocates of rational diet and organic foods. But he never fell into the cultist pitfall of assuming that a "rational diet" alone would cure many or all his physical and social ills, as do so many food faddists of today. Reich's background in psychoanalytical research and his former experiences relative to the socio-political origins of neurotic character-structure were much too intense for that.

Perhaps that part of his life-work which has evoked the most malicious and bitter medical criticism was related to his views about cancer. He came to relate cancer to rigid bodily areas which interfered with the natural flow of bioelectric energy and thus with good function, and psychic attitudes which were inhibitory to hostile feelings and full sexual gratification. Cancer, for him, was a matter of biological frustration, organismic shrinking, and psychological withdrawing. There would be no point describing the orgone accumulator in the first place, nor in summarizing at any length his views about cancer, for his own writings must be the final source of referral. Most of the venomous criticism, however, has been predicated on baseless prejudice and hate and medical monopolistic tyranny rather than on rational investigation. It may be some years before we can catch up with him to make some kind of restitution to his memory.

5. Subsequent research became summarized under the initials C.O.R.E. — cosmic orgone engineering. This began a few years before his untimely death in 1957 with an investigation into the possible use of the orgone accumulator as an antidote to destructive atomic radiation. His findings were so encouraging as to lead to speculations about "smog," weather in general, storm-control, drought and desert conditions. From all this, there emerged a tentative technique for the production of rain in arid areas of the country. Whether or not there is any validity to this kind of speculative activity, I personally do not know. I do know, though, that ridicule is such a stupid answer to a great man's creativity. Objective research and patient investigation would be

a far more telling answer. Admittedly this is a far cry from the treatment of psychoneurosis. But as one friend has reminded me, Leonardo's monoplane notes were also a far cry from the Mona Lisa!

Another factor which he stressed in connection with the achievement and maintenance of psychosomatic well-being was the sexual factor. He believed that sexual inhibition based upon our irrational social and religious mores had a great deal to do not only with cancer and neurosis but with the growth of the *emotional plague*. By this latter term he meant a chronic biopathy of the organism manifesting itself essentially in a particular kind of crippling outlook on social living. Psychoanalytically, it could be considered the outcome first of repression — with reaction-formation, displacement, identification and projection added to the imposing list of defense mechanisms, forming a species of paranoid attitude towards everything and everybody. And this psychopathological attitude remains localized not within a single individual but tends to spread in the immanent group until it reaches epidemic proportions. A history of chiropractic gives ample evidence of the viciousness of plague reactions. It becomes a diseased psychic attitude which infects whole areas of society forcing them to erect unnatural moral barricades and absurd rationalizations against all healthy natural processes. And if you want to obtain still another glimpse of what the plague is like universally, read the biographical-novel of *Citizen Thomas Paine* by Howard Fast. If your heart does not bleed then, indeed you must be very heavily armored.

Someone has said facetiously that by orgasmic potency Reich meant a bigger and better orgasm. Facetious or not, and however ludicrous it may seem, one of the principle outcomes of good psychotherapy must be a considerable improvement in the sexual function. But Reich differentiated carefully between erective potency and orgasmic potency. It is the difference between lack of sexual gratification even though pursuing what appears to be an active sex life, and the total orgasmic satisfaction eventuating in optimal physical health and the highest kind of mental and spiritual creativity. It is the difference between physical rigidity



and tension even after coitus, and total bodily and mental release. It is the difference between unsatisfied promiscuity, and a happy fidelity based on mutual satisfaction, love, and respect. It is the difference between compulsive function and healthy naturalness. To this extent, this sexual outlook is rendered far more "moral" than any hidebound, compulsive, moralistic philosophy of today. Reich's book, *The Function of the Orgasm* discusses this at considerable length together with the whole concept of vegeto-therapy and other psychological matters.

Each one of these significant topics requires a whole volume for further elucidation. Many of these ideas may seem to some students altogether foreign, but to others they will fall on ready soil. These topics and the method of vegeto-therapy provide the missing link to chiropractic, and enable us to forge a successful chiropractic psychotherapy. It does not require that we trespass into the medical field, or to use forbidden drugs which, in the last resort, merely mask and distort the basic organismic disturbance. The current chiropractic armamentarium is enhanced and broadened by the inclusion of vegeto-therapy within its own framework. It is naturalistic, biological, and at the same time spiritual in its orientation because its last court of appeal is not faith but experience. In any case, it seems to me that balanced living, a life of understanding and spiritual experience, a life of creativity and spontaneity and inner growth is made possible by this happy combination of therapies.

## ALCHEMY IN THE WORLD TODAY

by

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It may come as a distinct surprise to some to learn that the above heading is really a possibility. Alchemy was supposed to be an outgrown and discarded medieval art, the parent of present-day chemistry which, as all know, is transforming our lives in such a wide variety of ways. Like many other current beliefs, this belief is far from the case. Alchemy may have spawned modern chemistry, but the fact remains it has never ceased to be a distinct science in its own right. It has always existed, and still does.

Before it is concluded that the alchemists were quacks and deceivers, we might remember the remark made by E.J. Holmyard, one of the more erudite and thoroughgoing historians of alchemy. "It must be remembered," he wrote, "that to the alchemists was due much of the practical chemical knowledge upon which scientific chemistry was based..." This disposes of the notion that they were ignorant. Furthermore, Holmyard, quoting from Boerhaave, a Dutch chemist of the early 18th century, the author of "New Method of Chemistry," adds:

"Wherever I understand the alchemists, I find them to describe the truth in the most simple and naked terms, without deceiving us, or being deceived themselves. When therefore I come to places, where I do not comprehend the meaning, why should I charge them with falsehood, who have shown themselves so much better skill'd in the art than myself?...Credulity is hurtful, so is incredulity; the business therefore of a wise man is to try all things, hold fast to what is approv'd, never limit the power of God, nor assign bounds to nature."

Whenever I hear references to alchemy made by people who obviously know nothing either of the literary or technical processes involved, I devoutly bless Boerhaave in his quiet wisdom, wishing that our contemporary critics and scoffers could be half as sagacious as he.

Popular fancy has it that the old alchemists were primarily interested in one subject, and that only — the transmutation of

the base metals into gold. While there is little doubt that this may well have been true — enough texts are extant to substantiate this in part — nonetheless it must be stated categorically that this was merely one of its several goals. A closer examination of some of its important authorities indicates that they were also interested in healing mankind of some of its grosser ills, to substantially prolong human life so that one might pursue his major interests without a break, but at the same time not only to imbue him with more vitality and energy but to aim for the highest spiritual goals.

About a decade ago, an alchemical manifesto was issued, completely out of the blue, unheralded and unannounced — and largely unnoticed. It announced that the alchemist's goals and techniques were once more available for study, research and consultation. It stated that "whereas the term Alchemy is associated by most people solely with the Philosophers Stone, and the making of Gold, it becomes necessary to correct this false notion. Alchemy, as such, covers an enormous territory and consists of the raising of the vibrations. This varied and many sided manifestation is the outcome of profound study and contemplation...In this new cycle of Alchemistical awakening it likewise becomes essential to commence cautiously our work, while making contact with those of like mind and aspirations, that may have been laying dormant for many years..."

Every now and again, I cannot help but be reminded of the Communist Manifesto issued by Karl Marx over a century ago. At the time of its issuance, very few people took serious notice of it — at best it was lightly dismissed as the ravings of a madman. It may still be for all that. Nevertheless, whether you like it or not, the world has seen momentous changes in the entire social and economic structure as a definite result of that piece of paper. It has never been the same since — nor will it ever. In much that same way, I have the profound suspicion that before too much time has passed, this obscure Alchemistical Manifesto, noticed only by a few people within this country or the world at large, may begin to exert a greater influence on human minds and spirits that can possibly be conceived at this moment. It was a statement that was spoken softly and quietly at the time. Its vibrations

however, may permeate every nook and cranny of the scientific community before too long.

Because I sincerely think this may be well the case, I have taken the liberty of contributing this article on Alchemy in modern times. We are obliged to take the subject seriously and we have to recognize that though it may now be accepted by only a few hundred people at the very most, yet they may turn out to be the spiritual and intellectual revolutionaries who are going to turn the whole scientific world topsy-turvy before it is capable of expanding its present limited point of view.

The alchemists of olden time were spiritually enlightened — not merely blind and stupid workers or seekers in the chemistry laboratory. This fact must never be forgotten. They sought to perfect *all* phases of man — his body, his mind, and his spirit. No one of these aspects of the total organism should be neglected. It was their belief that man is indefinitely perfectable. They were highly religious, and not disposed to deceive and swindle the treasury of the country in which they lived.

"Art perfects what nature began." Man, and all the gross and subtle constituents of nature, are capable of being brought to a state of infinite perfection. But nature unaided fails to achieve this perfection. Evolution may ultimately succeed, though the time factor seems so preposterously slow when one watches through recorded history, the cumbersome, the appallingly slow, progress of mankind. So the alchemists sought to intervene by their art — to speed up the process of growth and evolution, and so to aid God's work.

Since organized religion for the greater part of the last couple of thousand years would have denounced this heretical point of view and condemned its advocates to the torture rack and to the fiery stake, great care and caution at all times had to be exercised in expressing what they believed or knew to be true. Often, then they used a scintillating variety of symbols and an even more exotic cosmological theory which, though considered defective and archaic from the point of view of twentieth century scientific philosophy, nonetheless enabled them to work out a satisfactory scheme of mythology. The latter, incidentally, is a word covering

all our philosophy and psychology as well as our scientific theory. Anyway, in that mythology the above mentioned ideas could be expressed and recognized as valid by others similarly engaged.

Having mentioned the term "mythology," it is worth while to remember the concluding remarks of E.J. Holmyard in his "Introductory" to his historical work on alchemy. "It may be recollected that the theory of the unity of the world permeated by a universal spirit had a corollary in the assumption that every object in the universe possessed some sort of life. Metals grew, as did minerals, and were even attributed sex. A fertilized seed of gold could develop into a nugget, the smoky exhalation was masculine and the vaporous one feminine, and mercury was a womb in which embryonic metals could be gestated. These and similar animistic beliefs mingle with the more rational outlook of Aristotle, and are more closely related to late forms of "Platonism."

I wonder whether these ideas are so outrageous as they once seemed to so many! The twentieth century, poised on the brink of the technology of multiple plastics, the exploration of space and fantastic feats of engineering, is about ready to accept a mythology or a philosophy which at first sight seems far more fantastic than that espoused by the old alchemists.

Today, the threat of persecution at the hands of vested religious or scientific interests has passed, thus permitting, perhaps for the first time in centuries of social history, the reemergence of alchemy and alchemists into the open. More than that, what has only recently occurred may never perhaps have been repeated. An actual school is in operation where the time-honored processes of alchemy are taught to carefully screened students. These are from all walks of life, from all levels of society, and with educations that vary from those with little to those with multiple university degrees. Here is definitely disproved the popular notion that alchemy was the unscientific mother of some of our modern sciences. The processes are taught there as chemistry and physics are taught in our better colleges — by experiment, demonstration and experience. In beautifully equipped laboratories — where

pyrex glassware and stainless steel accoutrements would have dazzled the classical scholars of former ages — there is a recrudescence of alchemical technique and process such as the world has never previously seen.

Nor is this merely a local phenomenon. Alchemy is once more rearing its head not only in this vast country of ours, but in Great Britain and in the heart of Europe as well, and in the Antipodes. There is communication now-a-days between its advocates as there always has been, since many of the famous published texts were simply the means whereby one adept in the art could convey to others somethings of his own knowledge and experience.

One school, perhaps the most prominent ever, The Paracelsus Research Society, has embarked on a most ambitious program which, punctuated by a Quarterly Bulletin and frequent publications, shows every sign of achieving fulfillment. Some of its books have achieved poly-lingual publication. Two of the most recent in the German tongue are *Praktische Alchemie im Zwanzigsten Jahrhundert* and *Men and the Cycles of the Universe*, both by Frater Albertus. Not a great deal of time elapses before first editions of all the books are exhausted.

The "Lesser Work" is taught there prior, of course, to the "Magnum Opus," the "Great Work." And this naturally follows along classical lines. Herbs of all types are studied — from the picking and drying process, to that of extracting tinctures and similar final products. This is no evidence of mere dilettantism. The work with metals and minerals is a necessary consequence of such investigations, but first things must come first. The metal and mineral operations have to follow in due course of time when the knowledge of the lesser work or circulation has been wholly mastered.

It might be well to emphasize here that respect for current laws is sternly inculcated. Students are not taught to diagnose or to prescribe for other people in violation of medical practice acts of the State. But they are taught to study themselves — since one's most outstanding task is to know oneself — and then to prepare a variety of herbal extracts and tinctures for themselves alone. The motive for such experimental work is to alter and raise their



waves and frequencies so that they may be conscious participators in the great work of facilitating the onward progress of nature. But this work, like charity, must begin at home, with the student himself.

In addition to the practical work in the laboratory where alchemical processes are demonstrated and confirmed, there is also classroom work of lectures and study. Certain subjects are an absolute pre-requisite to laboratory experiment in order to arrive at a theoretical understanding of the laws of nature and so to appreciate what proceeds, as it were, in the test-tube. These subjects are astrology, known here as astro-cyclic pulsations; the Qabalah (which is an archaic mystical system with a mathematical structure long in use by the earlier alchemists); and, of course, much more about herbalism. Where and when necessary a few of the basic principles of metallurgy as it pertains to the alchemical work are reviewed and related to the task at hand.

Where the earlier generations of alchemists would have been surprised and undoubtedly pleased, is in the sophisticated utilization of all modern pedagogic methods. Visual aids are employed in addition to oral instruction, plus frequent laboratory demonstrations. Some students who have previously acquainted themselves with the classical literature, have frequently remarked that a mere five minutes in the laboratory with a modern alchemist clarifies brilliantly what years of faltering, difficult reading and study never came to reveal.

Admittedly what is written here is superficial to a degree, but it may demonstrate to some degree the significance of the title of this article — that there *is* an alchemy in modern times. It has never perished.